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AGENCIES FOR THE
ADULTS EDUCATION
ADOLESCENTS

HARRY C. MUNRO

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AGENCIES
FOR THE
RELIGIOUS EDUCATION
OF
ADOLESCENTS

By
HARRY C. MUNRO

A textbook in the Standard Course in Teacher Training,
outlined and approved by the International
Council of Religious Education

*Third Year Specialization Series
to be used as an elective*

Published for
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By

HARRY C. MUNRO

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SPECIALIZATION COURSES FOR TEACHERS OF INTERMEDIATES, SENIORS, AND YOUNG PEOPLE

Conforming to the standard approved by the International
Council of Religious Education

Closer Specialization Units

Intermediates—

The Psychology of Early Adolescents, E. Leigh Mudge.
Intermediate Materials and Methods.

Organization and Administration of the Intermediate Department, Hugh H. Harris.

Materials and Methods of Worship for Intermediates.¹

Seniors—

The Psychology of Middle Adolescents, Mary E. Moxey.
Senior Materials and Methods.

Senior Department Administration.

Materials and Methods of Worship for Seniors.¹

Young People—

The Psychology of Later Adolescents, E. Leigh Mudge.
Young People's Materials and Methods.

Young People's Department Administration.

Materials and Methods of Worship for Young People.¹

Wider Specialization Units²

For the three departments of the Young People's Division—

A Study of Adolescence.

Youth Organized for Religious Education,¹ Cynthia Pearl Maus.

Agencies for the Religious Education of Adolescents,¹ Harry C. Munro.

Materials and Methods of Vocational Guidance.¹

¹Elective.

²In case any denominational or interdenominational school or class finds it inadvisable to separate the teachers of adolescents into the three groups contemplated by the provisions for specialization contained in the Standard Training Course, it may, by consultation with its Denominational Board, or in interdenominational schools and classes, with the International Council, arrange to offer courses covering a wider field of adolescent life. It is understood that International credit will be given and that graduates may be awarded an International diploma. Records shall bear notation as to whether closer specialization or wider specialization was covered in the course.—Educational Bulletin, No. 3, on International Standards for Teacher Training.

AUTHOR'S INTRODUCTION

Religious education is at best a very complex process. If the Christian religion is to assume its proper function as a factor of guidance and control in all the activities of life, then religious education must significantly touch and qualify all the activities of immature and growing Christians. Every educative influence will have religious significance, either positive or negative. A study of the agencies or forces available for the religious education of adolescents requires, therefore, an analysis and evaluation of all the typical activities, processes, and institutions in which young life is involved.

It is at once apparent that the situation is exceedingly complex. Besides a multiplicity of consciously religious agencies, there are many factors and forces not generally recognized as having religious educational significance, which, however, for our purpose must be taken into account as powerful agencies of character building and religious influence.

An exhaustive study of these many factors within the limits of a brief text is impossible. This treatment merely attempts to bring together the opinions and estimates of a considerable number of carefully selected leaders of youth, who are immersed in the process of religious education through direct contact with groups of adolescents in a great variety of local situations.

The main problem which emerges is that of the conflict, competition, overlapping, inefficiency, and inadequacy, of the multiform agencies at work. Granted the possible value of such a varied approach to young life demanding evaluation and selection on the part of the youth himself, the spiritual and moral resources of the typical community are too meager to afford the degree of waste involved at present. Some correlation or unification of effort and activity seem to be demanded. The harmful effect of some forces must be neutralized. Other agencies with high potential value must be thoroughly reconstructed in order to be made positive and helpful. In this whole process of correlation and reconstruction the church becomes responsible, in a day of intensive specialization, for the initiative, leadership, and motive power required. However, the resources of all other agencies are needed and must be conserved and brought into such relationship with the program of the church that the whole impact upon young life will be consistent, unified, and continuous.

The data upon which the generalizations of this text are based were supplied by 155 leaders of young people scattered throughout the United States and Canada, and representing twenty-three different denominational groups. These leaders were selected as follows: The official headquarters or the superintendent of young people's work of each of the States and Canada in all types of communities and communions represented in the International Coun-

cil of Religious Education submitted a list of those leaders in the respective communions whose work was conspicuously successful. As a result of correspondence with these leaders, surveys were made by 155 of them in sufficient detail that all the agencies involved in the local situations were listed and evaluated, the relationships among these agencies were indicated, and the general plan of co-ordination of agencies described.

This study presents, therefore, an accurate account of the methods and agencies being used by the most successful leaders. The original lists of workers were chosen because the work of each was recognized as among the most successful in the communion of which it was a part. Many of them, however, declined to make the survey on the grounds that their work was not of sufficient merit. Of the surveys which were made and submitted, only those were included in the tabulation which gave sufficient evidence of thoroughness and accuracy to guarantee a fairly complete presentation of the local situation. The remaining 155 represent, therefore, a highly selected group of situations which may be accepted as a cross section of present tendencies among successful leaders with regard to the problem of the multiplicity of agencies for the religious education of adolescents and the correlation of these agencies for efficiency.

Following is a condensed form of the questionnaire used in making the survey, together with the

totals or percentages resulting from a tabulation of the returns.

REPORTS BY COMMUNIONS

Northern Baptist	36	Methodist Episcopal,	
Southern Baptist	3	South	12
Canadian Baptist	1	Presbyterian, Canada	2
Church of God	1	Presbyterian, U. S.	6
Church of Brethren	2	Presbyterian, U. S. A.	13
United Brethren in		Protestant Episcopal	5
Christ	1	Congregational	15
Brethren	1	Disciples	14
Christian	5	Reformed	6
Evangelical	2	Reformed Church in	
Methodist, Canada	3	America	1
Methodist Episcopal	19	United Brethren	4
		United Lutheran	3

TYPE OF COMMUNITIES

Downtown	48	Residential section	60
Small town	35	Rural	12

NUMBERS INVOLVED

Total number of boys	12,204
Total number of girls	13,137
<hr/>	
Grand total	25,341
Total church constituencies	176,415
Number of groups under paid leadership	55
Number of groups under volunteer leadership	100

CO-OPERATION

Does your work bear definite co-operative relations with neighboring churches of other communions?

Not answered_____	6	Yes _____	66
No _____	56	Very little_____	27

CHURCH-CENTERED AGENCIES

Church school classes	155	Mission Circle or	
Organized depart-		Study Club_____	106
ments _____	137	*Y.P.S.C.E. _____	60
Week-day religious		B.Y.P.U. _____	27
classes _____	42	Epworth League _____	30
Delegates to Summer		Luther League_____	3
Conferences _____	124	Triangle Club _____	5
Teacher Training		Boy Scouts_____	90
classes _____	108	Girl Scouts _____	31
		Campfire Girls_____	26

There are 72 other organizations using 41 different names.

PLAN OF ORGANIZATION

These 155 leaders describe the type of organization by which the various agencies are related or functions discharged as follows, the numbers indicating the number of leaders reporting each general type:

*Twenty-four of these or 40% do not use regular C. E. Topics.

1. These agencies work independently as to officers, supervision, policies, and programs . . . 46.

2. They are co-ordinated through representatives on an overhead official body . . . 69.

3. They are thoroughly unified under one set of officers who administer the various functions through committees . . . 27.

4. Functions usually carried out by the agencies checked above are discharged by a unified organization, but the old names and overhead relationships have been given up, the work being organized under departments or committees . . . 13.

Of these four types of general organization 4 leaders believe that Number 1 is most efficient, 37 believe that Number 2 is most efficient, 43 prefer Number 3, and 38 Number 4.

In their present work 28 say that they are moving toward Number 2, 37 toward Number 3, and 33 toward Number 4.

THE HOME

Home influences for a majority of the group are a decided asset in religious life through general atmosphere and parental influence, 76, and 9 of these report definite religious instruction in the home as a factor also.

Home influences for a majority of the group are negligible or indifferent, 61.

Home influences for a majority are detrimental to religious life, 15.

Eighty-two believe that the home should function more positively through definite religious instruction, 85 through more home-centered fellowship and recreation, 68 through more hearty co-operation with other agencies, and 62 through more exercise of authority.

OCCUPATIONS: SCHOOL OR VOCATIONAL LIFE

(Intermediate Department, ages 12-14)

Percentage of students in this department in public school, average 97.7 per cent. Leaders reporting school influence as helpful to religious life, 74; as indifferent, 65; as detrimental, 7.

Percentage in industry or business, 15 leaders reported an average of 6 per cent and 2 leaders reported 50 per cent each. One reports this influence helpful, 8 report it as indifferent, and 8 detrimental to their aims and programs.

(Senior Department, ages 15-17)

Percentage of students in this department in school 88.4 per cent. School influence is reported as helpful to religious life by 68, as indifferent by 48, and as detrimental by 10.

Percentage in industry or business; 87 report an average of 16.5 per cent, while 4 report 50 per cent or more. The influence of this factor is reported as helpful by 4, as indifferent by 50, and as detrimental by 16.

(Young People's Department, ages 18-23)

Percentage of students in this department in a church college; 95 report an average of 9.4 per cent. The school influence is reported as helpful by 76, as indifferent by 9, and as detrimental by 2.

Percentage of students in a state college or university; 34 reported an average of 52 per cent, being located near such schools; 80 others report an average of 8 per cent. The school influence is reported as helpful by 46, as indifferent by 41, and as detrimental by 18.

Percentage of students in industry or business; 122 report an average of 59.6 per cent. The influence of this factor is reported as helpful by 14, as indifferent by 60, and as detrimental by 17.

Academic credit is given for work in church school classes, 16. Those who believe that their work merits academic credit, 60. Those who think academic credit should be given, 66.

RELIGIOUS AGENCIES OUTSIDE THE CHURCH

Y. M. C. A., 95; Hi-Y., 67; Y. W. C. A., 66; Girl Reserves, 34; Salvation Army, 5.

NON-RELIGIOUS ASSOCIATIONS

DeMolay, 40; Boy Scouts, 105; Girl Scouts, 47; Campfire Girls, 34; Athletic Clubs, 42; Social Clubs, 50; High School Fraternities, 4.

RECREATIONAL AGENCIES

TYPE OF RECREATIONAL AGENCY	NUMBER REPORTING IT AS AN IMPORTANT FACTOR	NUMBER RATING IT AS BENEFICIAL
Commercial motion pictures	134	1 (somewhat)
Theatres	83	1 (somewhat)
Public vaudeville	42	1 “
Public bowling alleys	27	2 “
Public pool rooms	39	
Public dance halls	39	
Public skating rinks	32	9
Amusement parks	56	4
Informal street gatherings	43	
Informal gatherings at stores, etc.	20	
Public social dances	36	2
School dances	95	10
School parties	94	16
Private dances	86	1
Private social parties	92	15
Informal automobile parties	54	
Camping trips	83	60
Y. M. C. A. gymnasium and clubrooms	81	69
Y. W. C. A. social center	40	29
Church gymnasium	58	50
Inter-church athletics	93	82
Church supervised dramatics	82	76
Church supervised motion pictures	34	30
Church supervised parties	128	113
Church camps	2	2
Church dances	1	1
Church reading room	1	1
Gambling dens	1	
Golf, tennis and outdoor athletics	1	1

EDITOR'S INTRODUCTION

SPECIALIZATION COURSES IN TEACHER TRAINING

Effective leadership presupposes special training. For teachers and administrative officers in the Church school a thorough preparation and proper personal equipment have become indispensable. Present day standards and courses in teacher training give evidence of a determination on the part of the religious-educational forces of North America to provide an adequate training literature. Popular as well as professional interest in the matter is reflected in the constantly increasing number of training institutes, community and summer training schools, and college chairs and departments of religious education. Hundreds of thousands of young people and adults, from all the Protestant evangelical churches and throughout every state and province, are engaged in serious study to prepare for service as religious leaders and teachers of religion or to increase their efficiency in the work in which they are already engaged.

Most of these students and student teachers are pursuing some portion of the Standard Course of Teacher Training outlined originally by the Sunday School Council of Evangelical Denominations and more recently revised by the Committee on Education of the international Council of Religious Education. The course as revised is organized on the

basis of study units of not less than ten lessons, or recitation hours, each. The completion of twelve such units in accordance with the general scheme for the course entitles the student to the Standard Training Diploma. Of the twelve units, eight are general units (six required and two elective) dealing with child study, principles of teaching, Bible study, the Christian religion, and the organization and administration of religious education. The remaining four units of the course are specialization units arranged departmentally. That is, provision for specialization is made for teachers and workers with each of the following age groups: Cradle Roll (three and under); Beginners (under three to five); Primary (six to eight); Junior (nine to eleven); Intermediate (twelve to fourteen); Senior (fifteen to seventeen); Young People (eighteen to twenty-four); Adults (over twenty-four), and for Administrative officers. For denominations and classes not in a position to follow the closer specialization above the Elementary grades, there are provided in addition general units covering more briefly the adolescent period (twelve to twenty-three) as a whole.

Which of these courses is to be pursued by any student or group of students will be determined by the particular place each expects to fill as teacher, superintendent, or administrative officer in the Church school. Teachers of Juniors will study the four units devoted to the Junior Department. Of these three are required units, while the fourth may

be chosen from a number of available electives. Superintendents and general officers in the school will study the four Administrative units (three required and one elective), and so for each of the groups indicated, thus adding to their specialized equipment each year. On page 4 of this volume will be found a complete outline of the Specialization Courses for teachers of Intermediates, Seniors and Young People.

A program of intensive training as complete as that outlined above necessarily involves the preparation and publication of an equally complete series of textbooks covering more than fifty separate units. Comparatively few of the denominations represented in the International Council are able independently to undertake so large a program of textbook production. It is natural, therefore, that the denominations which together have determined the general outlines of the Standard Course should likewise co-operate in the production of the required textbooks, in order to command the best available talent for this important task, and to insure the success of the total enterprise. The preparation of these textbooks has proceeded under the supervision of an editorial committee representing all the co-operating denominations. The publishing arrangements have been made by a similar committee of denominational publishers, likewise representing all the co-operating churches. Together the editors, educational secretaries, and publishers have organized themselves

into a voluntary association for the carrying out of this particular task under the name, "Teacher Training Publishing Association." The textbooks included in this series, while intended primarily for teacher-training classes in local churches and Sunday schools, are admirably suited for use in inter-denominational and community classes and training schools.

This volume is an elective of the four general units covering the entire period of adolescence (twelve to fourteen), and intended for use where the closer specialization by age groups corresponding to the standardized departments seems impracticable. The three other units in this group of four are A Study of Adolescence, Teaching Methods and Materials for Adolescence, and The Organization and Administration of Religious Education for Adolescents.

For the Teacher Training Publishing Association,

HENRY H. MEYER,

Chairman Editorial Committee.

For the Bethany Press,

MARION STEVENSON,

Editor, Department of Bible School Literature.

CHAPTER I

THE MULTIPLICITY OF AGENCIES

THE POINT OF VIEW

While we are to study the agencies, institutions, and forces available for the religious education of adolescents, our fundamental interest is not to be in those agencies. We are to think of any or all of them, even of the church itself, merely as means to an end, never as the end in themselves. As Christian leaders we are to remember the example of Jesus who placed the supreme emphasis upon human personality, and was quick to disregard or to discard any institution or agency which did not serve the interests of vital, dynamic religious experience and human welfare.

Privileged to be leaders of youth, we will fix our attention not upon the welfare and growth of a given institution or agency, high as its value may be. We will rather make developing persons the center of our interests and thinking. We will subordinate all institutional aims and values to the service of enriched human experience and developing Christian personality.

We take our stand, therefore, not with the leader, organizer, or promoter of any agency or institution, but rather with the youth who is passing over the multispanded bridge of adolescence from childhood

to maturity. With growing life and developing personality as our aim and point of view, we will study, evaluate, reconstruct, and correlate the agencies and forces available with one objective only: the growth of Christian character through practice in "the Jesus way of living" as the means of bringing about the Kingdom of God.

THE PERIOD OF CHARACTER CREATION .

Adolescence, especially the earlier period, is pre-eminently the time of character creation. While the influences and experiences of childhood have tremendous significance for character development, the personality does not actually emerge in its wholeness and independence as an individual or "self" until adolescence. Outside forces are dominant until this time. The fact that the curve of juvenile delinquency closely synchronizes with that of vital, personal religious experience or "conversion" in the years from early to middle adolescence, indicates how crucial are the decisions made and the directions taken by the integrating and newly emerging personality of the early adolescent.

The value of earlier training is conserved and capitalized during adolescence. It is here that mental development and moral independence reach the point at which choices become genuinely personal and character begins to take its permanent "set." It is here alone that attempts to retrieve the failure of earlier training have much promise, and that un-

fortunate tendencies and experiences of earlier childhood may not infrequently be corrected. The agency or the individual leader, standing at this crossroads between childhood and maturity, occupies a position of peculiar privilege and grave responsibility.

THE INNER FORCES AT WORK

Those agencies which attempt to control and direct the experiences and determine the characters of adolescents must reckon with the inner urges or forces which are at work in growing life during this period. Within these inner forces lie the possibilities of either virtue or vice, of grandeur or meanness, of true manhood and womanhood or mere animal maturity.

The most obtrusive phenomenon of adolescence is biological, the fact of sex. The fundamental physiological changes which take place in early adolescence, with their accompanying psychological and social changes, demand a special type of educational and religious program. It must be full of activity, outdoor life, nature lore, and friendly counsel.

The next great factor, closely related to sex maturity, is social, interest in the opposite sex, the "mating instinct." This brings about the transfer of allegiance from the home of one's own childhood to a home in which the interests and efforts will be centered in one's own children. Religious education must idealize and motivate with fine and pure

purposes the whole upsurging force of this home-making tendency.

Closely related, also, is the economic or vocational interest, the inner urge to earn for one's self and his loved ones a fair and comfortable livelihood. This urge largely motivates the whole educational process. It frequently becomes so strong that the more distant advantages to be gained by an education are sacrificed for immediate economic values. At no point is the responsibility of the religious educator heavier than that at which provision is made for worthy guidance in the matter of vocational choice and preparation.

As modern life becomes increasingly complex and strenuous, relaxation plays a larger part in the regular program of activities. Provision for public recreation has become one of the leading industries of our day. It is clear that recreational activities are among the most important character-forming forces. Unfortunately, recreation has been highly commercialized and is at present very largely detrimental to the ideals and aims of religious education. In many communities the only hope of the church in carrying out its own purposes is fundamentally to change the character of the recreation provided for her young people, either by providing it herself, or by molding public opinion to demand a better type than is now available. Religious education dare not ignore this inner urge which is being ministered to in so many communities with disastrous effects.

An equally potent factor profoundly influencing all normal adolescents is the religious interest and capacity. Religious experience provides the ideals, purposes, and values which will control, purify, and render permanently satisfying, the responses to these other inner urges. The religious educator is, therefore, deeply concerned with every factor which plays upon the life of his young people in response to these forces from within. His task cuts across that of every other leader and agency with which his young people come in contact.

THE CHANGING AND COMPLEX WORLD OF THE ADOLESCENT

The adolescent lives in what to him is a changing and exceedingly complex world. The transformations which are taking place within his own life further complicate the situation for him. As a child his life has moved placidly and steadily forward under the stabilizing influences of home, school, and church school. He has taken these agencies for granted. The idea of discarding them or replacing any of them by others has not occurred to him. With the coming of adolescence, however, a multitude of strange new forces have welled up from within his own life, and other varied interests beckon to him from without. He may drop out of school or continue only under protest. He may criticize his home and long to escape its "handicaps." He may "outgrow" Sunday school. The character-forming forces of childhood will maintain

their dominant power over him no longer merely by custom and authority, but must prove their right to a vital place in his interests and loyalties.

To add to his confusion, the modern home has largely relaxed any serious attempt to maintain its vital, steadying hold upon him during these crucial years. The church, eager to capitalize his loyalties and interest in organization, has multiplied to the point of confusion the agencies through which she seeks to make the religious appeal to him. The school, with its enriched curriculum and socialized methods, makes excessive demands upon his time and energies. The community fosters many organizations, worthy enough in themselves, which seek still further to divide his loyalties and energies. Commercial interests fatten by pandering to his appetite for amusement and thrills.

Within this confused whirl of agencies, forces, and activities, the early adolescent is seeking to find himself, to integrate a stable personality. The middle adolescent is trying to find satisfactory life ideals and to choose and prepare for a vocation. The later adolescent is seeking for his life partner and to find his place in the world's work. Throughout these experiences the agencies and forces of religious education should function as a steadying and unifying power. Certainly they should not be so multiform and unrelated as to add to the general confusion of the situation. They should help to integrate rather than to disintegrate his experiences.

THE MULTIPLICITY OF AGENCIES

When we turn to a study of the agencies and forces operative upon adolescent life in the typical American community, taking our stand with the individual upon whose life they play, rather than with any one agency or group of agencies, we cannot but be dismayed by the bewildering multiplicity of these forces.

Adolescents who are fortunate enough to be served by the efforts of the 155 notably successful leaders selected for this study are to be congratulated in that there is a decided tendency toward unification or correlation of the agencies with which they have to do. Yet even under these favorable conditions a confusing multiplicity of organizations is apparent.

Besides the regular church-school classes and organized departments in these 155 situations, there are a total of 719 other organizations or agencies which are designated as "church-centered." These are listed under fifty-four different names. It is evident that they represent at least twenty rather distinct types of organization.

In addition to these "church centered" agencies, the lives of the young people in a majority of these 155 churches, are significantly touched by from one to six so-called religious agencies outside the church. The relationship between these extra-church agencies and the church school is usually one of co-operation, although there are many cases of in-

dependence and indifference and several cases of frank competition for allegiance.

No character-forming agency or force can truly be called non-religious. However, many agencies are so designated to indicate that their purpose is not consciously religious. Whatever religious influence of significance they may have is rather a by-product than a primary objective. The religious educator must recognize these "non-religious" agencies, however, as having in many cases greater force for religious education than many so-called religious agencies. They may in other cases act negatively to defeat all that the church school and its co-workers can do. In the situations studied there are seventeen types of "non-religious" agencies, including such dominant factors as the public school, the university, the DeMolay, Boy Scouts and Girl Scouts (when not under church auspices), and athletic clubs.

In addition to the above, thirty other types or agencies of amusement and recreation are listed, some of which, such as the motion picture, are almost omnipresent. The leaders reported an average of ten of these as touching significantly the life of each group.

The typical leader of young people, judging by these reports from highly successful workers, if he would know all the forces which play upon the life of his group must reckon with this as a typical situation: First will be the basic factors of home,

school, occupation, and church school. The church will carry out its program through five other "church-centered" agencies in addition to the church school. The community will provide one or two religious agencies outside of the church, and one or two "non-religious" agencies or voluntary associations which will significantly touch the group. Ten different agencies will provide amusements and recreation for these young people. Three or four of these ten may be under the auspices of the church. The others will be largely detrimental in their influence so far as the aims of the church program are concerned. It is out of such a confusion and multiplicity of agencies as this that the demand for correlation and simplification of organization arises. Finding themselves in the midst of this situation, these successful leaders show a decided tendency toward a greater unification of organization and concentration of effort.

HOW THE MULTIPLICITY OF AGENCIES AROSE

This confused situation came about historically¹ in a very natural manner. When it became apparent to some leader that a given need in the life of young people was not being met by existing organizations, the usual solution has been, not to expand existing agencies to meet this need, but to create an entirely new organization with its own aims, personnel, and program. Later, when the older organizations ex-

¹W. C. Bower, *The Educational Task of the Local Church*, chap. iii.

panded or adopted more comprehensive aims there came about a condition of overlapping and conflict. The specialized agencies themselves tended to become more general and comprehensive. They came to be appreciated and loved for their own sakes, gathered about them certain bodies of traditions and loyalties, in short became institutionalized. The following examples show how this has come about.

The Young Men's Christian Association originated in the desire of George Williams to conserve the spiritual and moral welfare of the young men working in the tapestry trade in London. It spread to other trades, expanded its program into city-wide evangelistic, social, and recreational programs among young men, and came finally to fill in the lives of many young men the essential place of a church home. While the Y. M. C. A. works in hearty cooperation with the churches in most cities, there are leaders who feel it as a competitor with the church. One leader answered the question as to how the situation could be improved by saying, "By not taking so many of our leaders." Of course, other leaders might be able to point to strong workers whom the Y. M. C. A. has trained and given to the church.

The Christian Endeavor Movement originated in the desire of Dr. Francis E. Clark, pastor of the Williston Congregational Church of Portland, Maine, in 1881 to provide an adequate program of devotional life and religious activities for his group of young people. The movement spread rapidly, meeting a profound need in the religious, social, and

educational life of young people. Its aims and program became somewhat more general. Meanwhile, the Sunday school developed the organized class for young people, and later still, the organized department. These necessarily duplicated to some extent the program of Christian Endeavor. The present situation is illustrated by the experience of one director who attempted to unify his Young People's Division, but found the Senior Christian Endeavorers so loyal to the name and program of Christian Endeavor that they refused to merge in the unified plan.

The Boy Scout Movement originated to provide a much needed activity program for boys. It has performed an outstanding service and is still the favorite type of organization for boys, either within the church, or among independent organizations. Churches which have failed to adopt the Scout program have frequently felt the movement to be a distinct competitor of their own programs.

THE PROBLEM

Religious educators and the leaders of these various agencies which deal with youth find themselves facing a serious problem. In the first place, it is one of over-organization, resulting in overlapping, conflicting loyalties, inefficiency, and even friction. Expensive provisions are made to care for certain needs of the young people, but they do not avail themselves of them because these needs are provided for elsewhere, though perhaps much less whole-

somely. The community is burdened with the financial expense of several agencies seeking to render the same service to the same group. More serious still, a divisive spirit is precipitated in the community and among the young people by those conflicting agencies. Religion and religious education which should be unifying and socializing forces in the whole community, become disintegrating influences and give rise to selfish attitudes. Worst of all, there are certain crying needs which are not being met or even recognized by any agency. Certain groups or sections are entirely ignored because their membership or allegiance would not make for institutional strength. The whole difficulty is that the point of view is that of the welfare of the institution involved, rather than of the religious needs of the community as a whole, or of persons as such.

The solution must be worked out in the light of the contributions to be made by each agency to the needs of the community upon the basis of a scientific survey of those needs. All the present resources of leadership, loyalty, and program will need to be carefully conserved. The method of procedure must be scientifically adapted to the situation which at present exists in each community. In some cases efficiency will be secured by a unification of agencies; in others by a correlation of agencies with functions much more clearly defined and highly specialized.

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A SURVEY

In order to make the study of this text concrete as well as to apply its principles in the improvement of your own situation, a study should be made of a given group of young people. This would preferably be the Young People's Division of your own church school. Only brief suggestions can be given here for this survey, but its value as well as that of the study of the text will depend largely upon how thoroughly it is carried out.

If a class or group is making the study, the members may be divided into three committees or sections, one particularly interested in Intermediates, ages 12 to 14; one in Seniors, ages 15 to 17, and one in Young People, ages 18 to 23 or 24. Each section will then be intensively studying the special group with which its members expect to work.

As the initial step, make a list of the members of the group being studied, and write a general description of them as a group, whether rural, urban, small town, in industry, in school, etc. Is the group homogeneous, or does it represent a wide variety of differences in interest, home conditions, and general activities? Make a preliminary list of the agencies which touch each member of the group with any

bearing upon religious development and life. Make a preliminary estimate of religious needs of the group which are not being met. Also note any probable instances of duplication or overlapping of function as these agencies touch their lives. Prepare to enlist the co-operation of the group being studied, as much of your information will need to come from them. Your study may also stimulate the group being surveyed to improve its own situation. Each section may divide its group of church school students among its members for the more intensive studies which will come later. Explain to the young people being studied that your purpose is to gather complete information about their lives in order that the church school may better serve their interests and desires. It will help if they can be brought enthusiastically into the enterprise.

CHAPTER II

CHURCH-CENTERED AGENCIES

THE CHURCH SCHOOL

The Sunday-school movement originated¹ in a desire to meet intense human needs. It was a part of that movement in education during the eighteenth century known as the Philanthropic Movement. Its chief peculiarity lay in the fact that it met on Sunday afternoon, and included Bible teaching along with the customary elementary work in the common branches. It was at first opposed by the ecclesiastical authorities who looked upon it as a desecration of the Sabbath, and, in cases where church buildings were used, as profaning the house of God. Being composed entirely of paupers, it has taken the Sunday-school movement in England many years to escape from the stigma of its lowly origin.

In America, however, its beginnings were more auspicious. It was never a pauper school, nor did it meet with any considerable opposition from the clergy. It was early recognized as an exceedingly valuable means of recruiting church membership and strengthening the church as an institution. It was, therefore, adopted as one of the chief agencies

¹Cope, H. F. *The Evolution of the Sunday School*, chaps. iv and v.

of the church. In fact it has always enlisted more lay talent than any other agency. The emphasis was chiefly evangelistic and missionary rather than genuinely educational.

Thus the Sunday school became a part of the denominational system of divided Protestantism. It has up to this time been more successfully promoted and fostered as a denominational agency than otherwise, and has been used as a means of strengthening institutional interests and communal loyalties. The unfortunate result has been that the point of view in much Sunday-school work has been institutional rather than personal. Its program has frequently been adapted to the supposed needs of an institution rather than to the evident needs of the individual as such or the community as a whole. This has led to much greater emphasis on numbers than on personal spiritual development. Here and there communities have been oversupplied with Sunday schools. In the vast majority of cases, however, some section of the community or some social group has been largely overlooked and unreached.

In spite of the denominational uses which have been made of the Sunday-school movement, it has still been the most important and fruitful medium of interdenominational co-operation and good-will. The denominations have contributed strong leadership, indispensable financial support, and much needed supervision to the Sunday-school forces. The point is, however, that traditionally the em-

phasis has been too largely institutional, too slightly human and personal.

The church school, or Sunday school, is at present obviously the central and dominant agency of religious education in the community. Its aims are more clearly and definitely religious than those of any other educational agency. It is strongly entrenched in the traditional loyalties of the people. It ministers to all ages. Its place in the weekly schedule of community activities is assured. It is more widely distributed and more nearly omnipresent than any other definitely religious agency. It will consequently merit the primary consideration in our study. A more detailed discussion of the church school will be found in chapter viii.

NEGLECT OF YOUNG PEOPLE

The Sunday school has traditionally made less serious and specialized effort to work with young people (ages 12-23 or 24), than with either children or adults. Just as a thorough study of adolescent psychology has lagged behind child psychology, so expert Sunday-school specialization has been practiced much longer in the Elementary Division than in the Young People's Division. Even the adult class movement has received more emphasis traditionally than specialized work with young people.

One result of this neglect has been the loss of large numbers of Sunday-school pupils during the adolescent period. The elimination has been heaviest at about the point where the need for genuine

religious guidance has been greatest. To be sure, church membership statistics show a gratifying percentage of recruitment from the Sunday-school membership. However, the dark side of the picture is the alarming percentage of spiritual mortality between the Elementary Division and adult church membership.

Vigorous and trained leaders with attractive programs are holding young people in the Sunday school with increasing success. In the 155 situations studied the total number of young people being reached is 14 per cent of the total church constituencies in those congregations. In the larger churches with Young People's Divisions of 150 or more, the average distribution as to sex is 51 per cent girls, and 49 per cent boys. In Young People's Divisions of from eighty to one hundred and forty-nine, the proportion is 52.5 per cent girls and 47.5 per cent boys. In those with less than eighty in the division, 45 per cent are boys, and 55 per cent girls. The smaller churches seem less successful proportionately in holding the boys.

ORGANIZATION

The standard organization of the Young People's Division is into three departments, Intermediate, ages 12 to 14 or the Junior high school grades; Senior, ages 15 to 17 or the Senior high school grades; and Young People, ages 18 to 23 or 24 or the college and university period. Where combinations are necessary on account of small numbers or

limited facilities, it is usually better to combine the Seniors and the Young People than to make other combinations. Growth and change are so rapid during the earlier years that the range of development and interests will be wide at best. Social interests and well-adapted activity programs are more similar for Seniors and Young People than for Seniors and Intermediates. It is best to give the Intermediates the advantage of a carefully adapted and specialized program. These departments should all be so organized as to place considerable responsibility upon the students themselves, and to give large place for their own initiative and activities.

The church school has probably over-emphasized the importance of separating the sexes. Co-education is as sound in principle for religious education as for education in general. In fact, the highly social character of religion and religious education makes it rather essential to a complete community and social spirit. Wherever the sexes are separated at the cost of a wide age range within the groups or classes, the best interests of the pupils are probably sacrificed. The principle of grading should not be violated for the principle of sex segregation. Except possibly with Intermediates in cases where the pupils themselves prefer separation, and in cases where sex education is attempted, sex differences may well be subordinated to the more complex factor of individual differences.

YOUNG PEOPLE'S SOCIETIES

Next to the organized church school departments and classes for adolescents, the most prevalent type of church-centered agency is the Young People's Society. The 155 leaders reported such organizations as follows: Young People's Society of Christian Endeavor, sixty; Epworth League, thirty; Baptist Young People's Union, twenty-seven; Luther League, three; independent young people's societies, twelve. Thirteen reported fully unified departments in which such activities have been identified with the program of the church school. All except ten, therefore, report some kind of Sunday night activity or devotional program.

The origin of Christian Endeavor has already been noted. The program proved successful locally, was copied widely, became interdenominational, and grew to world-wide proportion. Uniform topics for use in the meetings are issued. The principle of grading is recognized roughly by organizing Intermediate and Junior societies. Recently special topics have been issued for these younger groups.

Christian Endeavor has performed a notable service during nearly a half century of history. At a time when the church largely ignored youth and its needs, Christian Endeavor provided a real program of church activities adapted in many respects to the demands and capacities of youth. It has trained church leadership, led in the self-discovery of youth, provided wholesome interdenominational fellowship,

deepened the devotional life of its members, and met social needs.

There are evidences that the program of Christian Endeavor is in danger of becoming stereotyped and formal, lacking that flexibility and adaptability demanded by our rapidly moving world. Of the sixty leaders reporting Christian Endeavor Societies, twenty-four or 40 per cent of them report that the regular Christian Endeavor topics have been abandoned for programs more vitally and closely related to the religious interests and activities of youth.

The Epworth League, Baptist Young People's Union, and Luther League are denominational adaptations of the general program originated by the Christian Endeavor movement. In the matter of promotion and overhead relationships they have had the advantage over Christian Endeavor, since the denominational appeal is much stronger and there is no danger of confusion between the denominational, educational, and promotional program of the denomination and one of a general or interdenominational character as has sometimes been the case with Christian Endeavor. These denominational agencies have rendered much the same services as Christian Endeavor except that they have not provided for interdenominational fellowship and co-operation. They are likewise subject to the same limitations as Christian Endeavor. Probably, however, under denominational leadership, the problem of adaptation to the modern situation and correlation with other agencies will be less

difficult of solution. However these agencies may be related to the general program of the future, or whatever changes may take place in them, the Young People's Society movement has made it very clear that youth demands an adapted program centering in his own interests and activities as an essential part of the religious educational process in which he is involved. It is probable that the dominant agency for the religious education of adolescents in the future will more nearly follow the general type of these societies than of the traditional Sunday-school class.

MISSION CIRCLES, CLUBS, AND STUDY GROUPS

One hundred and six, or about 70 per cent, of the leaders report some kind of mission study club or group. These specialized organizations have arisen out of the failure of the church school to carry an adequate program of missionary education. The manner in which they have originated and been promoted illustrates well the general tendency in the whole development of religious education. Whenever the promoters of some special interest recognize that it is not receiving proper emphasis in the program of the local church, the method counted upon to remedy the situation is not to expand the existing program and organization to care for this interest. It is rather to launch an entirely new organization and program dedicated to this one special interest and largely unrelated to the general program of the local church already under way.

Frequently, after these special organizations are founded and have developed local leadership and constituencies, the general program of the church or church school is expanded to make some place for the special and worthy interest. The result is duplication, over-organization, inefficiency, and even competition. There is a decided tendency on the part of successful leaders to solve the situation by a unification of organizations with the special interests taken care of by a committee plan of administration.

In many cases these mission clubs have been auxiliary to a women's missionary society and have been promoted and organized only among young women. Their effectiveness is evidenced by the degree in which they have strengthened the adult organizations and enlisted the intelligent interest of young women in missions. Unfortunately, boys and young men have been largely neglected in the whole program. One of the greatest advantages to be gained from the unification of organizations and programs in the local church is to make available for boys and young men some measure of the provision for missionary education which has previously been restricted to the members of a special organization.

The Church School of Missions, in which the entire church constituency of all grades unites for a series of Sunday night sessions of graded missionary education, is one of the most effective means of meeting the need. This usually replaces for the time being the regular Christian Endeavor and Sun-

day night worship program. Aside from this, it does not conflict or compete in any way with the general educational program of the church but may be very closely correlated with it. The dramatization of missionary stories or types of work which usually forms a part of the program appeals strongly to young people. Valuable curriculum material for the Church School of Missions is issued each year by the Missionary Education Movement which is interdenominational.

TEACHER TRAINING CLASSES

The most prevalent problem faced by the leaders of youth is that of securing an adequately trained and efficient leadership. No other single problem is specified by more than thirty of the 155 leaders reporting. The problem of leadership is specifically stated by sixty of them and implied by several others. And this is in situations selected because of notably successful work and well qualified leadership.

A serious attempt is being made by most of these workers to remedy the situation both through Teacher Training classes and the Summer Conference. One hundred and eight of them or about 70 per cent, report Teacher Training classes. These programs, together with the contributions being made by community training schools, church colleges, and departments of religious educations in colleges and universities, promise much for the future. Certainly no Young People's Division is com-

plete without a thorough program of leadership training both for the sake of the future of the church school and also for the sake of the development and enlistment in service of the young people themselves.

These Teacher Training Courses may well be made electives in the regular Senior or Young People's Department of the church school. They may be offered as an alternative to the regular young people's society program on Sunday evening, provided the method is such as to organize them about the activities of the young people. They may also be pursued regularly on some evening of the week. Whatever the plan, they should not be mere textbook courses but should enlist and direct the students in actual leadership experience. While the present available courses and prevalent methods are subject to much improvement in the future, they offer a challenging starting point for effective and creative effort in the solution of this prevalent problem.

THE SUMMER CONFERENCE

One of the most effective agencies of leadership training available is the Summer Conference. One hundred and twenty-four directors of young people's work out of the 155 reporting specify this as one of the agencies significantly affecting their groups. While one of the youngest of the institutions attempting to provide adequate religious-educational opportunity for the youth of America,

it promises to be one of the most fruitful. It provides a limited period of intensive religious training under a much higher type of leadership than the average church school affords. The condition under which this training is carried forward are as nearly ideal as any agency provides. The group is organized as a democratic community. Social participation is the dominant method. The program is varied but intensively religious throughout. While the conference lasts but from one to four weeks, it provides more hours of actual religious educational opportunity than many church schools provide in a year. The time is so concentrated and is spent under such ideal conditions that effects may be secured in spiritual growth and reconstructed purposes and ideals which would never be possible in the attenuated program of the church school.

While the Summer Conference is not as yet enlisting a large number of the youth of the church, it is evident that these successful leaders are making an extensive use of it as a means of supplementing their own efforts. Eighty per cent of them are sending delegates from among their groups. Since the Summer Conference is a leadership training school, its influence reaches far more extensively than the mere numbers in attendance would indicate.

WEEK-DAY RELIGIOUS EDUCATION

This rapidly growing movement may be considered as a church-centered agency for the present, since the initiative is taken and the responsibility

assumed in most cases by the church. Forty-two, or more than one-fourth of the leaders report week-day classes in religious education as affecting members of their groups. Several others who find the influence of the schools either indifferent or detrimental to the aims and efforts of their programs suggest week-day religious education as a possible remedy. Unquestionably this is to be one of the major agencies of the future.

The difficult problems involved in the relation of this program to that of the present church school, of its relation to the public school, and of its relation to the efforts of the various communions represented in given communities are yet to be solved. Much experimentation is under way. Every kind of relationship among these various factors is being tried out. Perhaps no single plan of organization will be adapted to all communities. While these problems of correlation will be discussed in a later chapter, it seems well to say here that as long as the church is the dominant religious institution in the community, and adult religious experience and service will largely be directed, inspired, and mediated through the church, it would seem highly desirable that week-day religious education be as closely related to the local churches as is consistent with efficiency and community spirit.

ACTIVITY PROGRAMS

Several excellent activity programs, well adapted to the needs and interests especially of earlier ado-

lescents, have originated as independent movements, but have been locally integrated with church programs for youth in many cases. These agencies will be more fully described and evaluated in chapter vi. A word may be said here, however, about their relations to the church as an integral part of its local program.

The most prevalent of these is the Boy Scouts of America. Scouting is used as an integral part of the religious-educational program for boys in ninety, or approximately 60 per cent, of the situations surveyed. Scouting is a movement rather than an organization. When a local church adopts this program, scouting becomes an integral part of the church organization. The troupe is under the control of a committee appointed by the local church. No national overhead can interfere with the complete autonomy of this committee. The Scout Master is selected by this committee and recommended to the National Headquarters for a commission. The committee is responsible to the local church governing body to keep the Scout program up to standard and to integrate it closely with the rest of the church activities. Thus Scouting offers an activity program which is designed to translate the moral and religious teaching of the church school into the actual life and experience of the boy. It may often serve as a medium for awakening the boy's interest in what his church is trying to do for and with him.

The Girl Scout movement, while entirely inde-

pendent organically from the Boy Scouts, is nevertheless obviously modeled after it in general program and terminology. The relationship to the program of the local church is on the same basis. However, the Girl Scouts has been promoted much more actively among public schools than among churches.

The Camp Fire Girls is similar in its relation to the local church program. While much more closely related to the interests and activities of the home than scouting, it has still been widely adopted by church schools. About 30 per cent of all Camp Fire girls belong to church groups. In the 155 churches surveyed, there are thirty-one Girl Scout organizations and twenty-six of the Camp Fire Girls. In several cases both are used in the same church.

THE CANADIAN MOVEMENT FOR BOYS AND GIRLS

An exceedingly successful type² of activity program which has the merit of being thoroughly integrated with the church school organization both locally and nationally is the Canadian plan. This is known as the Canadian Standard Efficiency program for boys and the Canadian Girls in Training program for girls. The former is subdivided into the Trail Rangers for Intermediate boys and the Tuxis boys for Seniors. The ideal of the program is symmetrical development like that of the boy Jesus

²Myers, A. J. W., "The Canadian Plan" *The Church School*, October, 1923.

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²Myers, A. J. W., "The Canadian Plan" *The Church School*, October, 1923.

LOCAL PROGRAMS

In addition to these standard activity programs, the survey reveals the fact that successful leaders are using a number of independent or local organizations or programs most of which are likely very similar to the above in their aims and methods. Some of those reported may be listed as follows:

Four-H Club	C. V. S.
Royal Witnesses	Boys' Club
Girls' Clubs	Girls' Friendly Society
Farm Club	Order of Sir Galahad
Crusaders	Kappa Beta Kappa
Young People's Club	S. K. E. Club
Sunday Night Club	Young Men's Club
Four-Square Club	Honor Club
C. C. P. T.	League of Youth
Boys' Athletic Club	Fourfold Life Club
Young People's Church Club	Comrades of the Way
Knights of King Arthur	Busy Bees
Light Brigade	Girls' Athletic Club

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Week Day Religious Education.

The Church School, October, 1923.

SURVEY

Make a list of all church-centered agencies which touch the group being studied. Show how many of them touch each member of the group. How many unrelated programs touch each? What is the purpose of each agency which touches an individual? What does it expect of him in time, activity, finance? What interests and needs which go to make up a well-rounded Christian experience are not provided for, such as missionary education, training in worship, service activities, Bible knowledge, experience and training in leadership, participation in organized social activities? Make a chart or diagram to show cases of overlapping of function and cases of unmet needs.

CHAPTER III

THE PLACE OF THE HOME IN THE RELIGIOUS EDUCATION OF ADOLESCENTS

THE NATURE AND FUNCTION OF THE HUMAN FAMILY

The family is the primary social institution. It is self-perpetuating; every other social institution is dependent upon it; the position of its members is fixed biologically, though these positions come to be heavily loaded with custom; in short, it may be called the "social microcosm." While the fundamental function of the family is biological, the reproduction of the species, the function of the human family becomes much more complex than that. The helplessness and prolonged infancy of the human child with his tremendous capacities for mental, social, and spiritual growth, as well as physical development, make the family responsible for economic, social, and educational activities, so prolonged and complex as entirely to overshadow the biological aspects of family life. The real basis of the family is not the biological fact of sex. Many species in which sex underlies reproduction have no family life. The physical, mental, social, and spiritual needs of dependent young form the true basis of the home and determine its stability. Whenever material and sex interests dominate its members, the home disintegrates. Only when children and

spiritual interests are uppermost is the home safe and stable.

Among primitive peoples childhood passes quickly, almost immediately, into adulthood. When the family has brought the child to the age of puberty so that the future of the race is assured biologically, it has discharged its full responsibility. Civilization is made possible by prolonging the period of immaturity and thereby lengthening the process of education by which the immature is gaining skill in adjusting himself to his world through using selected and worthwhile elements from the accumulated experience of the race. Adolescence, therefore, is itself an accompaniment or a creation of civilization. In a sense it is the very basis of civilization. Only by a prolonged adolescence devoted to education can one generation begin where the previous generations left off and carry forward human achievement.

For the family willingly to relax its care and educational interest in youth before the period of adolescence has been prolonged to the maximum, is for the family to confess its willingness to relinquish the achievements of many generations and revert to savagery. In a civilized society, the educational responsibility of the family for adolescents is especially grave. Just as the tender care and nurture of the family must bring the child to adolescence if the race is to be perpetuated biologically, so its moral and spiritual nurture and care must

bring him on through adolescence safely if the future of the race spiritually is to be assured. Not only must the spiritual perpetuity of the race be safeguarded and assured through the religious education of adolescents; it is here also that the greatest spiritual gains for the race in its upward climb are to be made.

THE TRADITIONAL AMERICAN HOME

The early American home was an industrial as well as a social microcosm. Whether braving the loneliness and danger of the western frontier, enjoying the luxurious isolation of the southern plantation, or living the independent life of the New England townsmen, the early American family was sufficient unto itself. The life of the home was organized about such self-sustaining activities as farming, spinning, weaving, cobbling shoes, blacksmithing, and other simple hand trades. Children and adults alike participated. Thus was created an educational situation which the most up-to-date "project school" may well appreciate and imitate, but cannot duplicate. To be sure, this participation in common activities and enterprises was not consciously recognized as primarily educational. For that reason it was probably the more effective.

Even conscious and formal education was largely mediated through the parents in the everyday contacts of the family life. Recreation, social life and intercourse, and much of the religious teaching and

leadership were supplied in the home through the simple, continuous contacts of its members one with the other. The home was the primary and chief agency for secular and religious education.

In this whole process of social and industrial participation in the life of the family group, the adolescent was especially well provided for. Most of the years of adolescence were spent in the relationship of an apprentice, either in his own home, or in the household of a neighbor under intimate family relationships.

THE HOME IN AN INDUSTRIALIZED SOCIETY

The modern home is a very different institution from the one which we have described. One by one the home-centered activities which were the occasion of such wholesome social and industrial participation by all the members, have been taken over by specialized agencies. The activities and relationships of the members of the home have undergone consequent reconstruction. The home has become little more than a dormitory and restaurant for a company of people whose daily activities lie in widely separated fields. Only by conscious effort can a body of common interests and activities be maintained.

The clothes are prepared in factories and shops. The food is largely prepared outside the home kitchen. Utensils and furnishings are bought ready made. The doctor, the barber, the plumber, and the

repair man are specialists called upon for services formerly rendered by the members of the group, one for the other. Education has been turned over to the school whose expert teachers and modern methods cause the parents to feel entirely unqualified even materially to help in the task. Social life has been delegated to the club, amusement to the theater or park, religion to the church. About the only common activity left necessarily to the home is that of eating, and even here it is frequently impossible to find a meal schedule with which other interests will not conflict and prevent participation even in a common meal.

While this industrialization of society and specialization of function has made for efficiency and some degree of ease and luxury, certainly it has gone too far. It not only endangers the educational function of the family; it threatens the very stability of the home as an institution. It is probable that barbering, tailoring, furniture making, preserving of fruits and vegetables, and even much educational work can be done by specialized agencies better and more efficiently than by the home. It is not so clear that recreation, social life, and religious nurture can likewise be delegated entirely to other agencies without serious deterioration in their quality and character-value, as well as grave danger to the stability of the home.

Especially has this decentralization of interests and activities from the home been serious in its

bad effects upon adolescents. Their lives are distraught and their energies consumed by the multiplicity of agencies and interests claiming their attention. Their need for home guidance and influence is as great as ever. The American home, even the American Christian home, is breaking down in its responsibilities to youth.

While the 155 leaders of young people from whom reports were received are working under what are probably unusually favorable conditions and with more than the average amount of support from the homes of their communities, they report an estimate of the influence of the home upon the aims and ideals of their work which reveals an alarming condition. Seventy-six report that a majority of the homes of their young people exert an influence which is a decided asset in religious life, so far as general atmosphere and parental influence are concerned. Only nine find that a majority of the homes exert this favorable influence also through definite religious instruction. Sixty-one report that home influences for a majority of their young people are negligible or indifferent religiously. Fifteen believe that home influences for a majority of their groups are detrimental to religious life.

These leaders seem undecided as to what the home should be doing with respect to their aims and programs. Fifty make no suggestion whatever. Eighty-two recommend that the home give definite religious instruction. Eighty-five believe that the home

should work through more home-centered fellowship and recreation. Sixty-eight suggest more hearty co-operation with other agencies. Sixty-two recommend more exercise of parental authority. Twelve say that the chief problem which they are facing is the indifference of parents with regard to their efforts to give spiritual guidance and nurture to youth. Twenty-four others give adult indifference and conservatism as their chief obstacle. Obviously the American home is in serious need of reconstruction for religious-educational ends.

DEMOCRACY AND THE HOME

Our problem has grown in part out of the decentralization of functions and activities from the home, but only in part. The individualism and liberalizing spirit of our American democracy has also played its part in the changing status of the home. Someone has characterized the youth of present-day America as "This Unspanked Generation." The traditional home was dominated by parental authority. The father was a despot, benevolent perhaps, but a despot nevertheless. The good child was the submissive child. We may disapprove of this method of regulating conduct, but the fact remains that it worked quite successfully for the desired end. Four out of ten leaders of youth today feel that more exercise of authority on the part of parents is desirable.

However, those who really believe in the principle

of democracy will favor the present tendency to extend it into the home so far as this is consistent with reasonable social stability. The ideal pattern of the modern home is that of a deliberative democratic community rather than that of an autocracy. It requires greater skill and patience properly to rear an "unspanked generation" than if more direct methods of control are habitually used. But certainly the outcome and the process as well are both truer to the ideals and attitudes of Jesus. When we commit ourselves to the Christian principles that (1) love is stronger than force and must replace it in the Kingdom of God; (2) that the source of control should be from within rather than from without with all reasonable persons; and (3) that the Kingdom of God does not subordinate the child to the adult but rather co-ordinates their interests in a common social enterprise, we set ourselves the task of reconstructing the pattern of the home to accord with these principles.

This reconstruction is already under way, but unfortunately it is not moving consistently throughout. The situation appears chaotic. It even seems that in many cases this parental authority has given way only to leave a condition of hopeless domestic anarchy. However, if we move consistently toward the adoption of all these Christian principles, the solution is obvious. Domestic anarchy is an unnecessary and un-Christian alternative.

VITAL HOME RELIGION NEEDED

The softening of parental autocracy must be accompanied by an increasing dependence upon religion as a means of control.¹ While religion has frequently been used traditionally as a powerful external sanction, this is not its truest function. It should operate from within. In fact, the only sufficient motive for the control of conduct from within is a vital, personal religious experience. Systematic ethical teaching may be cold and detached from life. Pious precepts are ineffective. Only warm, living religious experience puts back of and into ethical teaching a drive that will cause it to carry over into conduct. Religion is the one dynamic which is able to replace external compulsion as a dependable means of control from within.

The relaxation of authority in the home, therefore, demands an increasing emphasis upon religion and religious education in the home. Unfortunately, during the very generation when the one has been relaxing, the other has likewise steadily decreased as a serious and conscious factor in home life. The result is apparent in the alarming increase in juvenile delinquency, domestic instability, and a general moral sag in American life.

An increasing emphasis upon vital religion in the home does not necessarily demand the restoration of the "family altar" of bygone days. Unques-

¹Coe, George A., *A Social Theory of Religious Education*, chap. xv.

tionably this traditional type of family religious exercise had much value. It was adapted to the family organization of that day when the father was both ruler and priest. However, it was usually centered in adult experience, conducted by adults, and couched in adult terminology. Except in a vague and general way, as a sort of ritual, it had little in common with the normal experiences of youth. It frequently even degenerated into a formalism which was negative in its effect upon adolescence. It did operate, no doubt, as an external sanction, but it was generally so detached from the living experiences of the young that it would have been powerless as a source of dependable inner control.

If the family altar could be reconstructed and restored as a vital and continuous part of natural democratic family fellowship; if the terminology of the reading, comments, conversation, and prayers could be in the language of youth; if the content of its conversation and teaching could be made continuous with the other daily experiences of youth, then the family altar would constitute an important phase of religious education in the home. Not, however, until the family is consciously organized and conducted as a democratic religious community with God the Father as a real member of the circle, and with all the interests and activities of all the members related to that common life and fellowship, can the home really function up to its

full responsibility as a religious-educational agency. Obviously, this demands a program of parent training far beyond anything that the church or schools have yet projected. In the meantime, this ideal must be held before the present-day home and every possible assistance be given to those parents who will attempt to measure up to its demands.

There is no turning back to the old ways of parental autocracy. Our faces are set toward democracy. But there is no cheap and easy shortcut. No other institution can or will do adequately what the home fails to do in this, its fundamental responsibility to adolescence. All the influence of every force of the Kingdom must be marshalled to inspire and stimulate the home to reconstruct its organization and life for the performance of this high function. A normal religious experience must become the means of inner control in the life of adolescence to replace the old external compulsions which the democracy of Jesus discards.

THE ADVANTAGES OF THE MODERN HOME

The early American home was practically forced by the physical conditions of its life to organize itself as an independent social and industrial community. We now recognize this to have been an ideal type of educational organization as well. However, this early home carried a heavy economic load. Child labor was common. The period of adolescence was shortened by the early assumption of full adult responsibilities. The laboring day was

long, occupying practically all of the waking hours. The rewards were meager. Leisure was scant, and opportunities for its enjoyment few. Lack of communication made provincialism intense and interests narrow. There were few facilities for what we would consider an enjoyable home life.

How manifold and rich the advantages of the typical modern home in comparison! Granted that many of the activities of its members must center outside the home, yet if our increased leisure were organized to that purpose, and the fascinating interests made available by our modern conveniences and facilities were pooled in common experiences and enterprises, the modern home could be reconstructed as the ideal educational agency of all time. The family car with frequent outings, the family radio with its nightly entertainments, and a carefully planned program of home recreation for the whole family consisting of active play and happy comradeship, are actually assisting many a family to find itself in this respect. If parents were but trained to use to the full the facilities and resources of our modern world in the development of a genuine community spirit and life in the home, we could far outdo our ancestors in providing ideal educational situations for the development of youth into full, well-rounded manhood and womanhood.

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SURVEY

By personal conversation with each member of the group studied, and by visitation in the home, if possible, learn such facts as follows about each:

Religious status of parents, brothers, and sisters.

Whether there is any religious instruction in the home.

Attitude of parents toward minister, church-school teacher, and church as a whole.

Whether there is a spirit of co-operation and good fellowship among the members of the family.

Where and for how many hours of the day the occupation of each member takes him or her away from the home.

Estimate the approximate number of waking hours per day spent in the family group.

How many evenings and how many holidays or Sunday afternoons the family group spend together per month.

List the common activities in which the family group engage such as games, making garden, free play, automobile rides, amusements, etc.

In what ways does the individual participate in family plans for expenditure of money, improvement of home, service to neighbors, etc.?

Does the individual have a sphere of activity in which he is free from parental control? Define it.

Estimate the total bearing of home life upon the religious growth of the individual.

From these estimates make a group estimate.

CHAPTER IV

OCCUPATIONS—EDUCATION

THE IMPORTANCE OF OCCUPATIONS

The adolescent spends but from one to four or five hours of his week under the direct influence of church-centered agencies of religious education. Of his waking hours he spends only a small proportion, probably all too small, under the direct influence of the home. The dominant factor in many cases, perhaps in a majority, will be the school or industry. Here the chief block of the waking hours are spent. Here the major interests are often centered.

The occupation may be considered by some as non-religious and not to be rated as a religious-educational agency. However, it is the same boy or girl who goes to high school or factory on Monday that was in the church school for an hour on Sunday, and at home last evening. His or her life is not departmentalized, with the religious department active only on Sunday and dormant during the hours spent in school, industry, or recreation, when the mental, social, and physical departments are busy. Life is a unit. It is as susceptible to religious influence on Monday as on Sunday, whether in school, or shop, or show, or in church. Any influence which touches the life of the youth is an agency of religious education, potentially at least.

It may act negatively to defeat the influence of the church. It may cause perverted religious experiences. Or the situation in school, shop, office, or playground may offer opportunity for a far more vital and educative reaction to the spiritual insights gained in the church-school class or the Christian Endeavor meeting than those organizations could ever afford. Neutral it can scarcely be.

It is highly important, therefore, that we study the occupations of adolescents and the bearing of these occupations upon religious education. Every leader of youth must know exactly how the major occupations of school, industry, and business affect the spiritual life and ideals of his own group. If not the dominant influence in the life of adolescents, the occupation is certainly highly important at least, probably far more so than we commonly suppose.

THE SECULARIZATION OF AMERICAN EDUCATION

Before studying the religious significance of school life upon our young people, let us note one peculiarity of our American educational system. Theoretically at least it has become largely secularized.

Eminent educational leaders are beginning to question whether it can permanently remain so. Experiments are under way here and there reintroducing the religious-educational element as a regular part of the public school curriculum. How did it ever come to be excluded?

The early American school was an essentially religious institution. The New England Colonial child learned to read from the *Horn Book*, a board of convenient size and shape upon which had been placed the Lord's Prayer and other Scripture covered by a transparent piece of horn. The curriculum consisted very largely of Bible, catechism, psalter, and prayer. Church attendance was required. The schoolmaster was examined far more thoroughly in respect to his religious beliefs than in respect to his intellectual attainments and teaching skill. The minister frequently served as teacher. The earliest colleges were founded for the training of ministers. The situation was not essentially different in the Central Atlantic colonies where denominationalism made necessary a parochial system of schools, or in the south where private schools developed after English models. In fact, the whole educational system, in so far as it was a system, was thoroughly religious. Its primary and ever-conscious function was the religious nurture of the young.

Before the Revolutionary War, however, secularization had begun. Some colonies had enacted laws providing for religious freedom. With the growth of more heterogeneous populations the sectarian problem became intense. The development of new interests and wider relationships brought a sense of need for an enriched curriculum with a reaction against the excessive religious content of the old. The realization of universal suffrage made general

education a responsibility of the state. The development of district schools broke up the old parish unit and tended to alienate education from the church. The influence of French and German rationalism which was at its height when the colonies came under strong continental influence during and after the Revolutionary War, together with a general waning of religious interest due to the rise of new trade interests, increasing wealth, and a general feeling of security, all contributed to the secularizing tendency. Religious freedom in communities divided on sectarian lines, seemed to demand that state schools be entirely secular. Consequently, so far as they could be made so by legal enactment, they became so. The situation appears still more critical when it is recalled that the American home was undergoing a process of secularization and partial social and industrial disintegration during the same time. Home and school thus united in delegating to the church full responsibility for religious education.

The secularization of public education has not been entirely detrimental to the interests of religious education. It seems to be an inevitable consequence of denominational religion as well as the outcome of the doctrine of the separation of church and state. The construction of a religious curriculum acceptable to all the elements represented among the patrons and supporters of American public education seems at present a hopeless task.

Possibly increasing specialization of function and institution is inevitable in an advanced society. The placing of full responsibility for religious education squarely upon the shoulders of the church has stimulated and vitalized the work of the church in many ways. In fact, religious education and life have probably developed more wholesomely and vitally in America where church and state are separate than in Europe where they are more or less closely related. While there is obvious need for greater co-operation between the church school and the public school in providing opportunity for adequate religious education, it is doubtful whether a general attempt to bring about closer organic relations at present will really further the interests of religion. So far as provision for systematic religious nurture is concerned, a clear differentiation of function seems desirable in the vast majority of American communities.

THE RELIGIOUS SIGNIFICANCE OF THE JUNIOR HIGH SCHOOL

American public education is being reorganized in the interests of closer adaptation to the needs of the early adolescent, known in church-school terminology as the Intermediate. Instead of an elementary school of eight grades, providing for pupils of approximately six to fourteen years of age, followed by a high school of four years, the organization of the future will be, elementary school, Grades 1 to 6;

junior high school, Grades 7 to 9, ages 12 to 14; and senior high school, Grades 10 to 12, ages 15 to 17. The church school has already largely adopted this plan of organization. The segregation of early adolescents into the junior high school has as great if not greater consequences for moral and religious education as for education in general. It is based upon the fundamental social, psychological, and spiritual changes and peculiarities of this period as much as or more than upon the intellectual characteristics.

Five of the leaders sending in reports did not include statistics on occupations. The other 150 reports indicate that 97.7 per cent of the Intermediates are in school. Seventy-four, or approximately one-half, estimate the general influence of the school to be helpful to their aims and programs with Intermediates. Sixty-five believe that the influence is indifferent, and seven that it is actually detrimental. On the whole, this indicates that the public school is at present a tremendous asset to the work of the church school with early adolescents.

Those who find the influence indifferent or detrimental suggest a variety of remedies which may be summarized as follows, the frequency of each suggestion being indicated:

Week-day religious education, 13.

Teaching religion in the public schools, 6.

Correlate the work of the church and the school,
16.

More Christian teachers, 10.

Interest the teachers in the local church program, 7.

The church should take more interest in the work of the public school, 6.

Getting school authorities to take an interest in character development, 8.

Replace some of the school social life by church-centered social activities, 7.

Parent Teachers' Associations, 2.

Protestant Teachers' Associations, 1.

Remove Catholic and Jewish influence, 2.

Public school credit for church school work, 2.

Hi-Y Clubs, 1.

A community Director of Religious Education, 1.

A consolidated rural school, 1.

Of these ninety-one suggestions by which the situation might be improved, about 40 per cent of them propose more or less definitely an academic relation between the work of the school and that of the church by means of which the religious factor would be incorporated into the educational program of the student by one means or another. There are twenty-two suggestions for making the general atmosphere and influence of the school more Christian, fifteen suggestions for a closer relationship between the leadership of the church and that of the school, and fifteen for a more equitable distribution of the pupil's time in so far as it is spent in extra-curricular activities. The plea of one leader

for a consolidated rural school expresses the crying need of many a rural community. The old one-room district school with its poorly trained teachers, its wide age range, its traditional and limited curriculum, its paucity of social life and enriching interests has outlived its possibilities of service to the youth of rural America. Church leaders can perform no greater service to rural youth than to lead in the movement to replace it with the modern consolidated and efficient rural elementary and junior high school.

As present or prospective leaders of youth read the foregoing suggestions for improvement, which grow out of rich and fruitful experience in every type of community, they will do well to make a careful study of their own situations to discover which of these are best adapted to their purposes as an initial step toward fully capitalizing the tremendous resources of the public school for spiritual development. Probably a majority of the suggestions can be profitably applied in many communities. Certainly our own generation is to witness the development of academic relationships between the church and the public school which shall integrate religious education into the general educational program of the great majority of American youth.

But let us not deceive ourselves into thinking that the religious educational resources of the public school are restricted to curriculum courses, even though closely integrated with the regular school

work. The Christian forces of the community must be always on the alert to keep the whole atmosphere of the school spiritual and moral. Public school authorities in most cases covet the full cooperation of church leaders in this respect. The least valuable thing which the religious leader can give them is negative criticism. It is to be hoped that the growth of week-day religious education will be accompanied by a strong increase in the intelligent interest which church leaders taken in the whole public school program. A dominant influence in the lives of most early adolescents will always be the comradeships of the school playground, the class and study room, and school social life. This will be profoundly affected by the attitudes of teachers and principals, and by the influence of home and church leadership.

The junior high school years are the period of emerging personality, of broadening horizons, of enriched knowledge, of strange new impulses, longings, and ambitions. Character creation proceeds more rapidly at no other period. The need of normal religious experience as a means of inner control is nowhere greater. With the vast majority of our boys and girls in school for the greater portion of their time during this crucial period, it behooves the religious leader to leave nothing undone in his efforts to maximize the influence of the school for constructive spiritual ends.

THE SENIOR HIGH SCHOOL

Middle adolescence is the time of exalted idealism, of strong individual friendships, of "puppy love," of vocational choice, and of emotional religious experience. The school is a dominant influence here also. Perhaps this is more true of middle adolescence than of those younger since the Seniors have continued in school by their own choice in many cases. Their school life is more likely to be related to some life purpose which is forming, and so is taken more seriously. Here as in the junior high school the regular course of study contains elements of high character-forming and spiritualizing value. Biography, history, classical and contemporary literature, and the social sciences are rich in such possibilities.

The dominant influences, however, are doubtless the mutual relationships of students in class, playground, and school social life. The strong desire of the Senior for personal friendship and counsel from one who is older gives the teacher and principal remarkable opportunity for spiritual culture. Many a high school dean of boys or dean of girls has a far greater moral and religious influence than a prominent minister. Where these resources are not being used to the full, the spiritual leaders of the community are losing one of the mightiest assets in the attainment of their purposes.

The 150 leaders reporting on occupations give statistics showing that an average of 88.4 per cent

of their Senior students are in high school. Twenty-nine give no estimate as to the influence of the school life upon their aims and program. Sixty-eight find the school helpful, forty-eight find it indifferent in its influence, and ten estimate its influence to be detrimental. It is probable that those reporting the school influence as indifferent here as in the other cases, have in mind rather the attitude of the school than its total influence. It is difficult to conceive how an institution in which the young people spend as much of their time as they do in the public school could be entirely indifferent in its influence upon character and spiritual ideals which constitute the aim of the religious leader.

The senior high school appears to be slightly less of an asset to the work of these leaders than the junior high school. It is reported as detrimental in a larger percentage of the cases. This seems to be due to the prevalence of unwholesome social life connected with many high schools. School dances are prevalent and are usually rated as a liability. School social parties are often so estimated as well.

The remedies proposed are very much the same and in about the same proportions as those suggested for the junior high school situation. The following additional ones may be noted:

Better courses in the church school, 1.

Obey the state law against high school fraternities, 1.

More religious instruction in the home, 3.

Clear some week night of school activities so that the church may have an opportunity, 5.

With regard to the last item it is worth while to note the plan of the churches and schools of Oak Park, Illinois, a suburb of Chicago. Wednesday afternoon and evening from 3 P.M. on is designated as "Church Wednesday," and the school keeps it free from all activities. The churches concentrate upon a social program at that time and enlist an excellent proportion of the students in these activities. This plan could doubtless be adopted in many communities with the hearty endorsement of the school authorities if the overture were made in a united manner by the churches. This not only provides actual time for church interests in the crowded schedule; it honors the claim of the church upon young life by formal recognition on the part of the school, and by a name or slogan which has strong publicity value. This is probably a more tactful, wholesome, and effective way to approach the problem than to adopt the suggestion of several leaders to "crowd out some of the school activities with vigorous church activities."

Much of the foregoing discussion regarding the junior high school and the relation of the religious leader thereto applies with equal force to the senior high school. The more active social program of the latter involving much more relationship between the boys and girls makes the problem a little more intense. Certainly the full and sympathetic co-opera-

tion of the religious leader is needed and coveted by most high school authorities in their difficult and complex task.

THE CHURCH COLLEGE

Ninety-five of the leaders reported that a portion of their students were in church colleges, the average being 9.4 per cent. If the three church schools whose young people are chiefly such students be eliminated, the average is reduced to 8 per cent. Sixty-seven report the influence as helpful, nine report it as indifferent, and three as, at least in some cases, detrimental. Sixteen make no estimate as to its bearing upon their work. In view of the frequent criticisms of the church college, this wholesale endorsement by successful leaders who are in close contact with young people is heartening.

The remedies suggested by those who find the influence other than helpful are:

More religious education courses preparing for work in the church, 7.

More intelligent and adequate preparation on the part of the church for the work of the college, 1.

Less strenuous social life at the college, 1.

Higher ideals of social life, 1.

There is a decided tendency on the part of many church colleges to respond to the demand for more religious-educational courses definitely preparing the students for church work, either as specialists or

laymen. As a matter of fact, the church can greatly augment this tendency by directing her own young people to enroll for these courses when they go to college. The disheartening experience of many college administrations is that when they have provided for this need, young people come to them from Christian homes and churches with no suggestion whatever that they enroll in the courses in religious education. There should be a strong campaign carried on by all leaders of young people to enroll students in these courses or to send them away to college under strong urging that they avail themselves of these advantages.

The suggestion that more intelligent and adequate preparation of the students for their work in college be made by the church and home is another admonition needed by leaders of youth. In many cases the teacher of young people is so out of touch with modern educational points of view and present prevailing tendencies in religious thinking that his students find little in common between the religious convictions which they have developed under his leadership, and those demanded by the new fields of knowledge and experience which the college will open up for them. A college should not be charged with "destroying the faith" of students when, as a matter of fact, they possessed no adequate body of convictions when they went to college. Higher education is certain to involve some fundamental reconstruction in thinking. Perhaps also the faith

of the college student fares no worse generally than that of the youth who goes into industry or business.

The church college is rendering an inestimable service which can be enlarged by closer co-operation from the churches. The readjustment which the church college must make to a new situation in the higher educational field due to the rapid growth of state schools will be suggested in chapter ix.

THE STATE SCHOOL

Thirty-four of the leaders are sufficiently near to state universities or colleges that they report from 25 per cent to 100 per cent of their groups as students in such school, with an average of 52 per cent. Eighty leaders report from one per cent to 23 per cent as state school students, with an average of 8 per cent. Forty-six report the general influence as favorable, forty-one as indifferent, and eighteen as detrimental to their aims and programs. Three say that students generally return from the university indifferent or hostile to the church.

The remedies suggested may be summarized as follows:

Elective religious-educational courses,¹ 7.

Denominational foundations to supply the religious-educational factor, 3.

More adequate preparation for university work by the church school and the home, 5.

¹It is probable that general biblical and Christian ethics courses are implied here rather than technical courses in the theory and practice of religious education.

Sympathetic relations between the local ministers and the professors, 3.

More Christian professors needed, 3.

More of the student's time should be available for the local church programs, 6.

Students should be encouraged to go to church colleges rather than to state schools, 1.

Higher social ideals in college life, 1.

While the state school does not rank as high in its religious influence as the church college according to these leaders, yet a goodly number of them find it a decided asset. Most of the remedies suggested lie within the power of the church leaders themselves. There is no question that the great majority of state college and university administrators and teachers are genuinely religious men and women with a high appreciation for the church. Many of them are prominent church workers. Sympathetic and hearty co-operation on the part of church leaders will in the majority of cases be reciprocated by them. The state university, in anything like its present proportions, is such a new institution in our midst that the church has not yet developed more than the beginnings of an adequate program. Foundations, schools of religion, and departments of religious education are being integrated with the work of a number of important schools. Others are open and eagerly awaiting the action of the church in meeting this need. The local church occupies a strategic and responsible

position with regard to this whole development. Our own generation will see the entire program of these “university churches” reconstructed, reenforced by general communal aid, and exerting a profound religious influence upon the state school. Here likewise heroic endeavor, hearty co-operation, and sympathetic fellowship are needed much more than negative criticism. With the multitudes of Christian young people who are today enjoying the privilege of higher education in these great schools, and with this prospect of spiritualizing them and using their resources, supplemented by those of the church, we have here an unprecedented and unparalleled source of trained, consecrated, efficient religious leadership both for volunteer and professional service.

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SURVEY

List the individuals in the group being surveyed who are in school. Only these will be studied in connection with this chapter.

From conversation with these individuals and by visiting the school and talking with the professors, or principals, gather data on the following:

Is there religious or moral instruction given in the school?

How many of the teachers and officers are active Christians?

Are any negative in their attitude toward religion?

Are the most influential leaders among the students active Christians? Are any such leaders negative in influence?

Does the school schedule crowd church activities out of the life of the students?

Estimate the moral and religious influence of the various social activities of the school.

List any religious values which various courses of study are made to yield. List any negative effects.

Is there a spirit of co-operation and fellowship between teachers and students, or one of authority and repression met by a spirit of either rebellion, submission, or deception?

Is there any self-government? Is there an honor system? Is it successful?

Estimate the total religious and moral influence of the school upon each individual studied and then make up a group estimate.

Make out a list of recommendations for the improvement of the situation. How do you propose to carry them out? Can you begin to do it?

CHAPTER · V

OCCUPATIONS—INDUSTRY AND BUSINESS

MORAL AND SPIRITUAL VALUES IN WORK

The vocational impulse is one of the strongest inner urges of youth. It begins to assert itself very early. In the average child it is expressed in war-play, hunting-play, and chasing-play. Doll-play¹ may have a suggestion of this vocational urge to motherhood. “Keeping house,” “playing store,” and “playing school” are similar expressions of it. With boys it is evidenced through mechanical, electrical, and radio crazes. The desire for a real job at delivering papers, running errands, mowing lawns, or any other gainful work is not so much desire for money itself as the longing to earn that money. It is the sense of earning power that gives the boy his thrill at the first job. Until the momentous question is settled, the choosing of one’s life work is a fundamental interest of all normal youth. Going to work means far more to boys and girls, therefore, than just getting a job does to an older person. It means the satisfaction of one of the strong native impulses of adolescence.

Fortunately, the chief occupation of a growing number of boys and girls is that of education. Go-

¹Norsworthy and Whitley, *Psychology of Childhood*, p. 60.

ing to school is a real job. Boys and girls must be led to see it in that light so that the native vocational urge will reinforce their interest and zest for school work. The normal and proper vocation for adolescence is education. It should be undertaken in the same serious and conscientious manner as any other occupation. In fact it is the biggest job open to any boy or girl since all later achievement so largely rests back upon it. It is a necessary and real part of any worthy life work, not merely a means of filling in the time until the life work can be taken up.

The social significance of education should be made clear to young people. Society is willing to invest heavily in their lives during these years of non-production of material things in order that later those lives will be productive of values much greater than mere material things. Every day of school work involves a social obligation. Because that obligation is in the majority of cases discharged, society can afford to run the risk of making the investment. The job of going to school is, therefore, a responsible, honorable, and serious occupation.

The uselessness and actual dangers of mere idleness are becoming increasingly apparent. The modern community is raising the question as to whether it has any right to turn boys and girls loose for a long summer vacation of idleness and unsupervised, aimless activity. The school term is being length-

ened not only to care for an enriched curriculum but also to safeguard character against the perils of idleness. The Vacation Church School movement originated to care for idle children and employ idle students and church equipment. It is filling time which might be a liability with enriching activities and experiences. Many high schools are beginning to provide summer sessions. In some modern school systems there is a decided tendency to lengthen the school day, giving more place to supervised activity, play, and organized social enterprises. The playground movement is another evidence of the community's sense of responsibility for the leisure time of boys and girls. Marked decrease in juvenile delinquency has generally followed its introduction. Idleness is universally coming to be recognized as the enemy of character and religious growth.

It has long been evident that the strongest and most wholesome resources of personality and character in the life of the city are fed into it from the rural districts. The farm is the place for children to grow. Yet there are many handicaps in the poverty of culture, formal education, and enriching interests on the farm which are not suffered by the urban youth. The farm compensates by supplying wholesome work well adapted to young people under healthful and moral conditions, with adult social fellowship which is usually beneficial. The city can produce equally ideal conditions for physical, moral, and spiritual growth by organizing the leisure time

of her boys and girls for useful work. The farm has demonstrated that well-adapted work under wholesome conditions is one of the greatest character builders. One of the chief responsibilities upon the shoulders of parents and religious leaders is to provide such work for their young people.

Work, the rendering of useful service, is a fundamental aspect of religious living. Jesus set the example by spending all the earlier years of his life in an honest, gainful occupation. Unquestionably the remarkable services of his more public ministry and the victories of Gethsemane and Calvary began in the carpenter shop. His life was not broken into two sharply different phases. It was a continuous life, the latter fruitfulness being but a continuous expansion of activities of love and service begun in humble toil. It was in wielding hammer and saw and plane in order that a widowed mother and dependent brothers and sisters might be cared for that he wrought out the great purposes of his life. The spectacular events of his more public ministry found that life to be sound and true and wholesome and strong because consistent, loving, daily toil had contributed its share to making it so. When he said, "My father worketh even until now, and I work," he spoke out of a profound experience of all that work means and may mean. One who truly catches the spirit of Jesus will never look upon work as a handicap or an irksome necessity. He will never chafe under its grim demands. He will

rather take away its sting by willingness to “go the second mile.” He will find in work one of the greatest means of the expression of love and loyalty and service. He will welcome it as one of the ways in which life becomes meaningful and rich. Thus it will enter his life as a primary character builder. Leaders of youth must, therefore, carefully consider the bearing of work upon their aims and programs.

INDUSTRIAL INFLUENCES ON INTERMEDIATES

The number of Intermediates engaged in full-time work is steadily decreasing. Child labor laws in some states prohibit the employment of those under fourteen. A Constitutional Amendment will doubtless eventually make this protection nation wide. Meanwhile, those who seek to foster the spiritual and moral development of early adolescents have a special responsibility in those communities where there are employed boys and girls. The movement for a Child Labor Amendment is a recognition of the perils involved in such situations.

The great majority of the leaders reporting indicate that their Intermediates are all in school. Two reports show 50 per cent engaged in industry. Fifteen others report an average of six per cent so engaged. Several indicate work after school and during vacation. One reports the general influence of work helpful; eight report it indifferent, and eight detrimental.

One excellent suggestion by way of remedy is that the church conduct an employment bureau for its boys and girls, securing for them and recommending to them only positions in which, after careful investigation, it has been determined that the conditions are wholesome to moral and spiritual growth. Others suggest more Christian principles in industry. Still others believe that the only proper place for Intermediates is in the school and home. While all might grant this, the Christian leader still has a decided responsibility for those who are in industry in spite of their real needs.

Vacation jobs, if wholesome and well adapted, are preferable to idleness. The strong impulse to work, combined with a loss of interest in school and the too frequent cupidity of mercenary parents will probably always keep some Intermediates in gainful occupations unless laws prevent. In cases of extreme need, the state can better afford to provide widow's pensions or disability pensions to parents, than to sacrifice the educational opportunities of her youth.

The right kind of work as an avocation to accompany school work has strong values for Intermediates. It develops a spirit of self-reliance and self-respect. It demands faithfulness to duty and trains in the bearing of responsibilities. It frequently involves excellent training either in business or manual skill.

There are certain dangers in the possession of

money which the boy or girl has earned. There is the possibility of the larger independence and sense of self-sufficiency weakening the home ties and fostering a spirit of prodigality. There is the danger of unwholesome contacts and low industrial or business ethics. By being alert to these perils and keeping warm and vital the bond of sympathy and understanding with the young worker, parents and religious leaders can determine that the influence of the job will be wholly constructive and educative.

THE SENIOR AT WORK

Desirable as it is that all Seniors continue in school, it may as well be granted that in typical communities there will be a considerable number of young people of this age who will be out of school and at work. Four of the leaders reporting indicate that more than half of their Seniors are in business or industry. Eighty-seven of them report an average of 16.5 per cent as so engaged. Four find the influence of such work upon their students as helpful to character development, fifty find it indifferent, and sixteen detrimental. Probably a more scientific investigation would lead most of those who report it as indifferent to report as either helpful or detrimental. It is difficult to conceive of the activities of a week of work as having neither positive nor negative influence upon the religious development which is the aim of a religious-

educational program, occupying but two or three hours a week.

Following are the remedies suggested by those who find the influences detrimental or indifferent:

The church school should give guidance to young people in getting jobs, 2.

These young people should be in school, 3.

Christianize industry, 7.

Shorter hours and better pay, 6.

Stop Sunday work, 2.

Christianize mercenary parents, 1.

Better home influence needed, 1.

Vitalize the church program, 1.

A sociological survey and publicity regarding working conditions, 1.

Different programs for student and industrial groups, 1.

Obviously, even successful leaders of youth are not able to capitalize the resources of work to any great extent in the interests of spiritual development. The whole situation seems somewhat baffling. Probably we shall find that when we undertake to realize to the full upon these resources we shall have set ourselves the task of fundamentally reconstructing our whole industrial and commercial order. Society is getting out of industry and business now what society is demanding—material prosperity. Christian leaders cannot but agree that this value must be made secondary to another and higher

value, the development of Christian personality. Within our own generation the full implications of the religion of Jesus with regard to this matter have for the first time come fully into the consciousness of a few great prophets. Their messages have been broadcast. Already these reconstructive forces are at work.

In the meantime let us remember that school life may stop at sixteen, or eighteen, but education does not stop then. The educative processes are at work on into full maturity. They may operate throughout life. Work may be fully as educative as school if entered with the right point of view and motive. Here is the opportunity of the religious leader who is dealing with Seniors in industry.

Middle adolescence is the period of vocational choice. The vocational urge is at work earlier, but the final decision is, as it should be, usually postponed until the Senior years. Vocational choice is a matter of intense religious significance. Unfortunately parents and teachers often consider it largely from the mercenary standpoint only. The Senior himself is likely to have a finer idealism regarding it than are his parents. This idealism should by all means be capitalized. This does not mean that all Christian young people should be urged to take up so-called Christian callings. This would indeed be blind guidance. It means rather that all Christian young people should be guided by the motive of service rather than by that of selfishness in making

this choice. The church-school curriculum should provide at least a full year's course in vocational guidance in which thorough study should be made of all the vocations, dealing with the advantages and disadvantages of each, and pointing out the special service-values in each type of occupation. Personal conferences and extended investigations should underlie the choice of each student.

The working Senior should be included in this study even though it appear that he has already made his choice. He should be warned against "blind alley" positions, and work which has no educative value for advancement. He should be led to the point of view that he is still actually in school and that the job of today is simply part of his education for the worthy life work to which he aspires. The modern point of view in education rates of high educational value any purposive and meaningful activity whether it be carried on inside a schoolhouse, on a farm, in a factory, or in an office. If purpose and meaning with a sense of value can be put into the daily task, its character building power may be as great as school work.

In addition to guidance in choice, and to a proper motive, the Christian leader of the working Senior should encourage him in self-improvement in connection with his work. Night schools, correspondence courses, short-terms courses, and the co-operative type of technical school in which half of the time is spent at work and half at school, are means

open to the working Senior. His counsellor, friend, and inspirer in discovering and taking up such opportunities should be his church-school teacher or principal.

Seniors who remain in school but work during vacation should be guided and assisted in making vacation jobs a sort of vocational tryout. Let the boy or girl who is thinking favorably of two or three different occupations spend one vacation working at each or at some closely related type of work. This will be both highly informing and will make the choice much more intelligent and certain. For instance a girl who is thinking of being a teacher may get a playground position, or a place to help in a Vacation Church School. A boy who considers agriculture should spend a summer on the farm. One who thinks of journalism may get work on a local paper. The church-school leader may perform one of his greatest services in this guidance, inspiration, and actual assistance which he may render potential vocational leaders and experts.

OLDER YOUNG PEOPLE IN INDUSTRY AND BUSINESS

The vast majority of later adolescents are at work. One hundred and twenty-two leaders report an average of 59.6 per cent of their Young People's departments as being engaged in business or industry. Certainly for the country at large the proportion is much greater. Fourteen report the influence of this factor to be helpful, sixty indicate that it

is indifferent, and seventeen that it is detrimental to their aims and program. The same statement would apply here as was noted above with regard to the influence being indifferent. At the close of this chapter is a suggestion for a careful study of this matter in your own local situation.

The remedies suggested are:

Christianize business and industry, 5.

Shorter hours, 4.

More wholesome church-centered social life, 2.

Classes in vocational choice and in Christianity and industry, 1.

Change the motive from profit to service, 1.

Convince Labor that the church is friendly toward it, 1.

Influence more young people to go to college, 3.

Here again it is evident that the resources of occupation are not being capitalized for character building. Probably it is necessary to begin earlier in the life of the individual than this period if work is to mean to him what it should mean in spiritual development. Wrong vocational choice, or mere drifting without any clear and intelligent choice, is responsible for much of the negative effects of labor in later life. It is clear, also, that as industry and business are at present conducted, their general influence on spiritual ideals and growth is bad. It may seem that we are getting in hopelessly deep when we set ourselves the task of changing the very

character of these potential agencies of religious education in order to make them function. But dare those of us who are responsible for the spiritual growth of young manhood and young womanhood, hold back at any task which their welfare demands? We shall never have the Kingdom of God until our whole social and industrial order is reconstructed around the needs of growing young life. Let us prepare, then, for some rather drastic and audacious proposals when we come to correlate and organize all the agencies of religious education around the needs and demands of that young and growing life for which we are responsible.

THE MATERIALISTIC TREND IN AMERICAN LIFE

The potential spiritual resources of industry and business as well as of education and the home can only be adequately evaluated when we estimate their present potency in the light of a general trend in American life.

We are living at the culmination of a process of material development and prosperity such as history has never witnessed. The achievements of inventive genius have harnessed the forces of nature to produce *things* with an almost inconceivable swiftness, accuracy, ingenuity, and volume. The application of the scientific method to industry and commerce has multiplied wealth and the possibilities of luxury far beyond the dreams of even a King Midas. This marvelous material development has

become the very embodiment of a materialistic philosophy of life. Whether we accept this materialistic philosophy theoretically and consciously or not, will have little bearing upon our lives if we do accept it as a working basis for daily living and consistently act upon it. As a matter of fact, vast multitudes have accepted it practically. They think, work, play, read, and pray in terms of things. Many Christians have not successfully escaped this mundane philosophy.

As a result, this is the demand which we make upon our educational system, that it make us masters in a world of physical things and forces, no more. With a marvelous alacrity it has responded. If higher education is godless today, it is because the demand of the American people has been for an educational efficiency related to material things. Complex and vital problems of social relationships, of the conservation of human resources, of the development of spiritual values have been crowded out by the physical and chemical laboratory, or have been undertaken with inadequate resources and personnel.

We have already noted that during this same period American education has been undergoing a process of secularization. Thus many leaders of youth today find education a liability or a doubtful factor in spiritual growth and nurture.

This likewise is the demand which we have made upon our industry and business. They must pro-

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duce and distribute things with ever increasing efficiency. We have seen only one possible product of our industrial system—things, and more things. But that system has, the while, been producing persons as well. The human and spiritual values of an industry may be far greater than the value of its material products. The moral and spiritual handicaps suffered by human life which are involved in its operation may far more than neutralize those material values. Society cannot afford to tolerate some of the most efficient factories in this country. The church cannot afford longer to stand by content to salvage a life here and there while the vast majority caught in the maelstrom of our industrial and commercial system are sacrificed to Mammon.

The home likewise has felt the pressure of this thing-centered philosophy and has neglected the higher values of fellowship, worship, and service. Authority has relaxed with no adequate means of inner control in its place. Yet the resources of the modern home surpass those of any previous generation.

Three major tendencies in American life—the growth of materialism, the secularization of education, and the breakdown of domestic control—converge in our own generation to demand a program of religious education for which traditional and present models are scarcely more than a beginning.

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SURVEY

List the individuals in the group who are in business or industry. Only these will be studied in connection with this chapter.

From conversation with these individuals and by visiting their places of work if possible, gather data on the following:

What is the general attitude of each toward his work?

What is the general "tone" of the working surroundings? Are the associations largely with Christian people? List bad influences such as profanity, dishonesty, etc.

Is there a spirit of friction and unrest or one of harmony and content? Is there labor agitation? Is there a general desire to "put it over" on the company or boss? Is there loyalty to the company or firm or boss?

State the physical conditions, hours of work, ventilation, exposure, danger, monotony, high speed, etc.

Is there any attempt to make Christianity effective in industry through democratic management,

profit sharing, or other forms of practice of the Golden Rule?

Is there an opportunity for self-improvement leading to promotion? Is ambition stimulated in the individual?

Find out why each individual stopped school and went to work. Has he plans to resume school work? Why not? Could he be persuaded to? Could obstacles be removed?

Are social contacts formed which are either favorable or unfavorable to religious and moral life?

Estimate the general influence of the work and working conditions upon each individual. Make up a group estimate.

Make a list of recommendations for the improvement of the situation.

CHAPTER VI

VOLUNTARY ASSOCIATIONS

INTEREST IN ORGANIZATION

Young people have exceedingly strong social impulses. These express themselves in a fondness for organization and group activity. Especially during early and middle adolescence is this "ganging" or group interest high. The associations which they form have profound significance for character, either positively or negatively. They are the media for the development of strong and influential friendships. They offer opportunities for experience in leadership, co-operation, and in practical service or anti-social depredation, as the case may be. A valuable feature in such organization, if carried on for constructive ends, is the high type of adult leadership which they sometimes enlist. When this leadership is lacking they are likely to be negative and hazardous to character.

There is especial significance for the church in the high interest which early and middle adolescents have in organization. This is the "joining age." The big thing in life is to "belong" to some organization which embodies one's ideals and purposes. Boys and girls are always joining something. If there is no social group available, they are likely to form one. The church has enlisted the vast major-

ity of her membership during these years. Unfortunately, a serious effort has not always been made to adapt the church program to the interests and capacities of these new members. It has remained strictly an adult organization. Young people have felt like outsiders. Their major loyalties have, therefore, been committed to some other organization which gave them greater opportunity for that social participation which is such a large factor in their interests. As a result both the church and the young people have suffered. In local churches we must face this problem in the concrete. Here is one of the greatest undeveloped resources of the church.

SPONTANEOUS GANGS AND CLIQUES

Interest in organization¹ and participation in common activities, if undirected, usually finds its expression in "gangs." This tendency has been called the "gang instinct." Gangs have often been the terror of both citizens and policemen in large cities. With the backing of his gang the boy will commit anti-social acts that he would not even think of attempting alone. As the courage and strength of the wolf is in the pack, so the boy's boldness is reinforced by the gang. Most of these gangs are naturally anti-social and predatory. Puffer found 74 per cent of the sixty-six gangs of which he made an intensive study, engaged in such misdemeanors. Most of these crimes are against property. They

¹Waddle, C. W., *Introduction to Child Psychology*, chapter x.

seem to grow out of instinctive tendencies which have been undirected and unsocialized. Gang activities contribute to the vast majority of juvenile delinquency. Here is a tremendous resource of youth which frequently not only goes to waste but brings ruin in its path.

Many juvenile judges and police departments have followed the policy of attempting to break up and scatter these gangs. Judge Lindsay of Denver, the most successful of all juvenile judges, has followed a different method. He has sought to work through the gang for its own redemption from evil. The results of his work commend this method for those who are skillful enough to use it. This policy is in line with the best modern educational theory which, instead of seeking to break down and thwart original nature, works rather to redirect its impulses and energies to constructive ends.

The gang tendency is less evident among girls. Individual friendships between "chums" is the dominant social pattern here. However, there is usually a clique or "set" which is very influential in the life of a girl. The "public opinion" of this group, as in the case of the boy's gang, is a powerful motive for control of conduct and the acceptance of ideals. Delinquency among girls consists of individual misdemeanors, such as sex immorality, more than offenses against property as with boys. While the gang bond is less strong with girls, the leader of girls has an equal chance with the leader of boys

in shaping character, since the strong desire for a personal friend and confidante opens many a life to the almost complete control of the trusted leader.

INFORMAL GROUPS AND GATHERINGS

In many cases the groups which exert the greatest character-moulding influence upon the boys and girls of a community are not definite enough, or do not have sufficient leadership, definitely to organize. Yet there are sufficient contacts under a prevailing set of ideals to be profound in their influence upon the members. In the youth of the writer, who lived on the shore of a northern Michigan lake, one of the dominant influences was the group of boys and young men who gathered at a certain spot almost nightly during the summer to go swimming. After the swim a fire was kindled on the sand and the remainder of the evening usually spent "telling stories." The influence was almost wholly bad. It was especially corrupting when older boys or young men of more distant neighborhoods were present. Here was a group, too indefinite to be called a gang, never committing any depredations, and not disturbing the community to any extent. Yet the conversation, which would have been wholly changed had there been one clean-minded adult leader present, was of a character to be almost wholly destructive to moral thinking. If any Christian leader of attractive personality had undertaken to transform the whole thought-pattern of that

group, he would have performed a service worthy of the highest commendation.

At other swimming holes, at country stores, and post offices, at neighborhood pool rooms and other "hang-outs" are similar groups throughout the land, lacking even the leadership to carry out the petty crimes of organized gangs, and yet exerting a character-forming or deforming influence of enormous power. These resources of social influence and assimilation are the unrealized capital of many a potential religious leader. It is by accepting these original tendencies toward social intercourse and organized activity and redirecting them to the highest moral and spiritual purposes that the church will save the youth of the land, and in so doing save herself and insure the coming of the Kingdom.

BOY SCOUTS

Perhaps the most successful of all general programs for the redirection in constructive channels of the gang tendency is the Boy Scouts of America. Scouting originated in England under the leadership of Sir Robert Baden-Powell in 1907. With the English program as a starting point, such experienced American leaders of boys as Daniel Beard and Earnest Thomas Seton combined their experience and genius to develop a program for American boys which would embody noble physical, moral, and spiritual ideals and would be flexible enough to be used by churches and other organizations responsible for

the leadership of boys. The movement is entirely non-military, idealizing the early American pioneer rather than the soldier. While wholly non-sectarian, the movement is permeated with a deeply religious motive and attitude.

The Scout² oath sets the ideal of a fully rounded character development:

On my honor I will do my best:

1. To do my duty to God and my country and to obey the Scout law;
2. To help other people at all times;
3. To keep myself physically strong, mentally awake, and morally straight.

The ten Scout laws of trustworthiness, loyalty, helpfulness, friendliness, courtesy, kindness, obedience, cheerfulness, thrift, bravery, cleanliness, and reverence set up the ideal of the community relationship of scouting. The Scout motto is "Be prepared."

The articles of incorporation include this statement of purpose: "That the purpose of this corporation shall be to promote, through organization, and co-operation with other agencies, the ability of boys to do things for themselves and others, to train them in scoutcraft, and to teach them patriotism, courage, self-reliance, and kindred virtues, using the methods which are now in common use by boy scouts."

The graduated activities and achievements by

²*Handbook for Boys, Boy Scouts of America.*

which the Boy Scout passes through the stages of Tenderfoot Scout, Second Class Scout, First Class Scout, Life Scout, Star Scout, and Eagle Scout lie in a great variety of fields among which the following are chief:

Nature study	Athletics
Campcraft	First Aid
Woodcraft	Manual arts
Physical development	Fine arts
Citizenship	Mechanical arts

Each achievement is recognized by a merit badge. The movement is organized nationally, and on the community basis locally, but seeks always to work within some responsible organization. The great majority of troops are at present related to churches. Many Scout executives prefer this relationship to any other.³ In short, scouting is not another organization but merely a program which may be adopted by any organization qualified to give it satisfactory supervision. Supplemented by the definite religious instruction of the church school, scouting offers an ideal, well-rounded program of development and leisure-time activity for the early adolescent.

THE CAMP FIRE GIRLS

The Camp Fire Girls developed as an activity program for girls out of the experimentation of

³"What Does Scouting Contribute to the Religious Education for Boys," *The Church School*, October, 1923.

Dr. and Mrs. Luther Gulick in their summer camp on Lake Sebago, Maine. It takes its symbolism from the life and traditions of the American Indian. This is organized into a beautiful and impressive ritual. However, the use of these symbols seems to create an unreal situation, since the life of the Indian does not reveal such high ideals. In those parts of the country where girls are familiar with the actual life of Indians today the symbolism would be ineffective.

The genius of Camp Fire⁴ is reflected in its slogan, "Give Service"; in its watchword, "Wohelo," formed from the first two letters of the words, "work," "health," "love"; and in the honors or tasks which the girls perform to win their ranks. These crafts are: Home, Health, Hand, Nature, Camp, Business, and Citizenship. The first rank is that of Wood Gatherer. When a girl has won her right to this rank she repeats the Wood Gatherer's Desire:

"As fagots are brought from the forest
Firmly held by the sinews which bind them,
I will cleave to my Camp Fire sisters
Wherever, whenever I find them.

"I will strive to grow strong like the pine tree,
To be pure in my deepest desire;
To be true to the truth that is in me
And follow the Law of the Fire."

⁴*The Book of the Camp Fire Girls.*

The second rank is that of Fire Maker, which is won by additional and more difficult achievements. The Fire Maker's promise is:

“As fuel is brought to the fire
So I purpose to bring
My strength,
My ambition,
My heart's desire,
My joy and
My sorrow
To the fire of humankind;
For I will tend
As my fathers have tended
And my father's fathers
Since time began
That fire which is called
The love of man for man,
The love of man for God.”

The third rank of Torch Bearer is based upon proven qualities of responsibility and leadership. The Torch Bearer's Desire is expressed thus: “That light which has been given to me I desire to pass undimmed to others.”

None of the foregoing programs is a substitute for trained, efficient, and devoted leaders. Any program may break down or become actually harmful without proper leadership. These programs present an increased demand that, in so far as the church uses them, she must provide those types of leaders which can inspire and direct young life through these activities into the highest spiritual development.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

The program⁵ of the Young Men's Christian Association and the Young Women's Christian Association, are much more definitely religious than those discussed above, but they work outside the local church. Co-operative relations are always desired and are usually maintained.

The service rendered to older young men consists of the traditional program of the Y. M. C. A. It furnishes a social center usually with athletic facilities, reading room, and game room. Dormitory facilities are usually supplied. Bible classes are conducted and some night-school courses frequently offered. All of this service is designed particularly for the young man who is away from home and in the city engaged in industry or business. In many cases the church fails entirely to reach him, and if it did, its limited program would not care for many of his needs. The College and the Railroad Y. M. C. A. supply needed service to special groups.

More recently the Y. M. C. A. has developed adapted programs for early and middle adolescent boys in various typical groups. The Hi-Y is a high school organizational program based on the club idea. Its object is to "create, maintain, and extend high standards of Christian character." The membership is limited to the upper three years of high

⁵"Programs of the Young Men's Christian Association," *The Church School*, October, 1923.

school. These clubs have gradually developed somewhat of a standard program as follows:

1. The organized self-governing group, initiating and carrying through certain enterprises which are determined upon because of a felt need within the school.

2. Personal interview of boys with boys or boys with men in the interests of a Christian solution of personal problems of boy life and of participation in group enterprises.

3. Campaigns within the student body for raising standards of conduct to a higher level.

4. Older Boys' Conferences, for information and inspiration.

5. Camps during the summer for training club officers and the consideration of common problems.

This program has transformed the moral tone and life of many high schools. It has developed strong leadership.

The Employed Boys' Brotherhood is very different in its program and organization, being especially adapted to the needs of groups whose outlook and problems are largely personal and vocational rather than educational. Its sevenfold objective deals with healthful recreation, vocation, religion, home life, community life, physical fitness, and world outlook.

A program which has developed largely among early adolescents in the work of the Y. M. C. A. is the Christian Citizenship Training Program, based

upon the ideal stated in Luke 2:52. This originated as the Tuxis Program in 1903. It largely underlies the Canadian program by that name. The objective of the Christian Citizenship Training Program as published in 1919 are:

1. To develop unity of life through diversity of interest.

2. To help the boy to build up appreciation standards whereby he himself becomes the judge of his own acts.

3. Thus to help the boy to measure the quality of response which he makes to any situation.

4. The life of Christ is the pattern set for the boy and the program is organized around Luke 2:52.

In rural communities and small towns the Y. M. C. A. has carried out fruitful "non-equipment" programs. Here the trained leadership alone is supplied and a type of activity program similar to scouting is developed.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION

The Y. W. C. A. sustains practically the same relation and seeks to render the same service to young women who are away from home in the city or at college as the Y. M. C. A. does to such young men.

The Girl Reserve Movement⁶ aims to contribute to those elements in the life of a girl which set free the ideals and convictions that help a girl to live as

⁶"The Girl Reserve Movement," *The Church School*, October, 1923.

a Christian of her age ought to live and to aid her to put into practice in her community her standards of Christian living. It endeavors to help a girl to grow through normal, natural activities into those habits, insights, and ideals which will make her a responsible, eager woman, capable and ready to develop and share in those group expressions which are making effective the program of God in the world.

The Girl Reserve Movement attempts to achieve these purpose in the following ways:

1. Differentiated and adapted programs for three groups of girls between the ages of twelve and eighteen, in all types of communities where there are Y. W. C. A's. or groups of high schools girls who may be directly registered at the National Headquarters.

2. Through self-governing units called clubs, functioning through schools, churches, and Y. W. C. A's.

3. Directed by adult guidance and developing girl leadership.

This program is based upon the conception that there are four fundamental expressions of life essential in the development of Christian womanhood; work, both mental and physical; recreation, the renewal of life emotional, physical, mental, and spiritual; fellowship, valuing other personalities; religion, consciousness of God in life as the dynamic of action. These expressions of life are developed by

activities leading to certain skills in personal and social efficiency.

COMPARISONS AND EVALUATION

A comparison of the Boy Scouts with the Y. M. C. A. programs for boys shows much overlapping of aim and function. Scouting seems to place greater stress upon outdoor life and the achievement of certain skills and to work in a supplementary way to the church school program, leaving the religious element largely to be supplied. The Y. M. C. A. programs are more definitely and consciously moral in emphasis at the risk of sometimes becoming even "goody-goody." They place much greater emphasis on the religious element, being in themselves fairly complete without necessarily using the church school.

The Girl Scouts seem to place greater emphasis upon an outdoor activity program, the Camp Fire Girls to be more closely related to domestic interests, and the Girl Reserves to follow the pattern of club and social life, with a decided religious emphasis which is not so inherent in the others.

Those programs, in so far as they lie outside of the local church school programs, are evaluated by the 155 leaders reporting on them as follows: Fifteen report Boy Scouts outside the church jurisdiction in addition to the 90 who report scouting as a part of their programs. Of these 15, nine look upon Boy Scouts as a liability to their work. Eight

report Camp Fire Girls outside their own programs as affecting the life of their groups. Only two consider these a liability. Sixteen report Girl Scouts outside the church, seven of whom consider the organization as a liability to their own work.

Remedies suggested are:

More religious emphasis in scouting, 3.

Such a full church-centered program that other agencies will not be needed, 13.

Better correlation or co-operation, 7.

Less emphasis on overhead organization, 1.

Better community leadership, 1.

More interest on the part of parents, 1.

Ninety-five report Y. M. C. A. programs as definitely affecting their groups. Sixty indicate the relationship to be one of co-operation; 23, one of independence, and three, one of competition. Sixty-seven report Hi-Y's as touching their groups. Forty say that the relationship is one of co-operation; 14, one of independence; and three, one of competition.

Sixty-six report Y. W. C. A. organizations as affecting their groups. The relationship is for 37, one of co-operation, for 18 one of independence, for 4 one of competition, while 7 do not evaluate. Of the 34 reporting Girl Reserves, 19 find the relationship co-operative, 10 independent, and 2 competitive, while 3 make no evaluation.

Remedies suggested are:

RELATION TO CHURCH PROGRAMS OF RELIGIOUS
AGENCIES OUTSIDE THE CHURCH

POSITIVE INDIFFERENT OR NEGATIVE

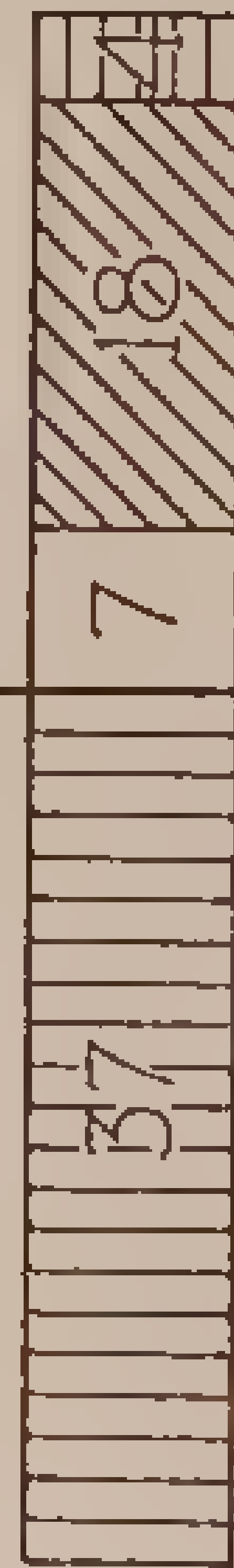
Y. M. C. A.



Hi-Y.



Y. W. C. A.



Girl Reserves



Better co-ordination, 14.

A stronger church-centered program, 3.

More mutual appreciation of value, 2.

More religious emphasis, 1.

A person-centered rather than institution-centered program, 1.

When we consider the overlapping and duplication of aim and function between these organizations and the modern expanded program of the church; when we recall the historic needs out of which these agencies have grown; when we reckon with the personal loyalties and interests that become inevitably identified with institutions and programs, it is heartening to learn that the relationship which church leaders are experiencing between their own programs and these extra-church programs is so largely one of co-operation. The exceptions to this and the remedies suggested plainly set our problem for us. This problem must be taken up in a later chapter.

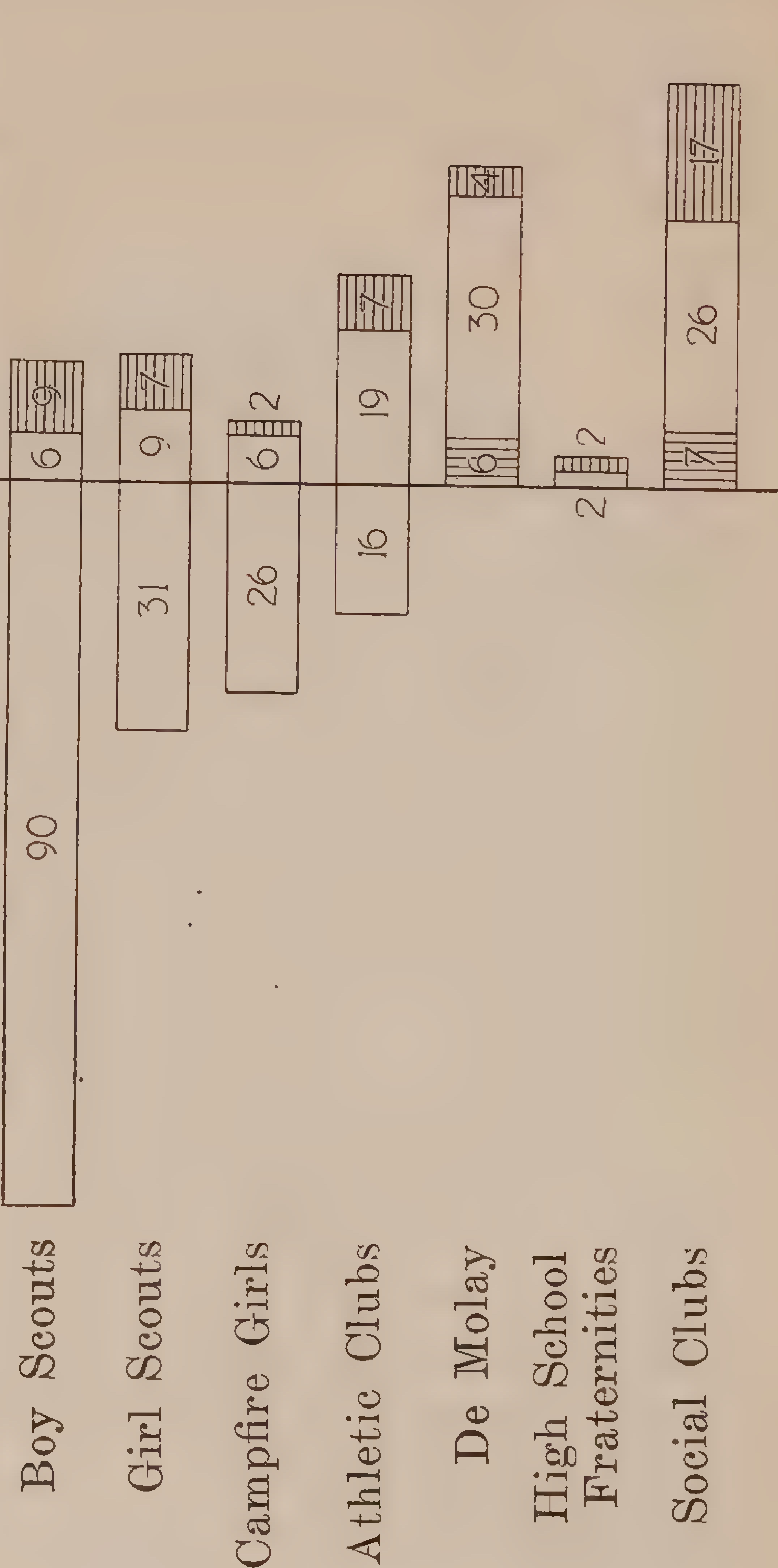
NON-RELIGIOUS ASSOCIATIONS

The foregoing organizations are all attempts from more or less religious and moral motives to redirect for constructive purposes the gangling tendencies of youth. Certain other institutions develop which cannot be so easily classified and evaluated.

The DeMolay, a junior Masonic organization, has made remarkable growth during recent years. Forty of the leaders report this order as affecting

RELATION OF VARIOUS VOLUNTARY ASSOCIATIONS TO CHURCH PROGRAMS
OF RELIGIOUS EDUCATION FOR ADOLESCENTS

PART OF CHURCH PROGRAM INDEPENDENT OF CHURCH



No evaluation given - An asset - A liability -

their groups. Four find it a liability. Six indicate that it is somewhat of an asset. The others make no evaluation.

Forty-two report athletic clubs of one kind or another as affecting their work. In some cases these are definitely related to the program of the church. Sixteen report these as an asset and seven as a liability. Fifty report spontaneous social clubs, seven of which are an asset while 17 are a liability. Four report high school fraternities, two of whom find them a liability.

VALUES AND WEAKNESSES OF SUPERIMPOSED PROGRAMS

National programs, like scouting, the Christian Association programs, and DeMolay have certain distinct values. They bring to the local leader the value of widespread experimentation, expert opinion, and a thoroughly tested program. No local leader could develop with the resources at his command a program so well-balanced, rich, and varied.

On the other hand, there is danger in a superimposed program. Peculiar local needs may be overlooked. Local initiative may be crushed or left undeveloped. The interest of boys and girls in organization may not be enlisted in a ready-made program with as much success as in one which they themselves build. The way in which such an order as DeMolay takes with young men rather upsets our theories about their desire for free initiative and

spontaneous activity. It is a question whether their needs are met in the best way by such an overhead institution. Probably the interests of the promoting agency are better served than those of youth. The attitude of the creative leader toward all such programs will be to use them as sources but not to be bound by them as limitations.

The large number of independent local organizations being used by these 155 successful leaders indicates that local initiative and independence are qualifications for success.

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SURVEY

By conversation with each member of the group, and by study of the organizations themselves, gather the following data:

Number of associations, clubs, or organizations outside the church which significantly touch the life of each individual.

The aim and function of each organization.

The amount of time, activity, and interest which it expects of the individual.

The services which it renders to him.

Estimate its religious value, whether positive or negative.

Make a general estimate of each organization.

Make a general estimate of the total influence of all these organizations upon each individual studied.

Make a list of recommendations for improving the situation. Prepare to carry them out as far as possible.

CHAPTER VII

RECREATIONAL AGENCIES

THE IMPORTANCE OF PLAY

There are several reasons why play and recreation in general are coming to occupy a larger place in our present life than ever before. First there is what we might term the "New Humanism" of our modern point of view and standard of values. Our Puritan ancestors found little of enjoyment in this life. In fact, a rich and happy life here on earth seemed to them inconsistent with a joyful life in the next world. So other-worldly was their thinking that it seemed wicked to find anything good in this present life. As a consequence, art, beauty, music, and even the play of little children was banished as far as possible in order that the spirit might not be detracted from the stern necessity of preparation for the future life.

Our point of view is different and, as we believe, much more in accord with the joyful disposition and spirit of Jesus. We value highly those activities and experiences which makes this present life rich and enjoyable. Among these life-enriching experiences we find play to hold a high place. Other things being equal, we say the more play we can put into life, the better. A rich and abundant life here need not unfit us for a life to come but rather

prepare for it. Jesus came that all life might be more abundant. So we find play quite consistent with the deeply religious life.

Modern life is strenuous. Much more nervous energy is consumed in driving a high-powered car than an ox team. Even pedestrians consume some nervous energy in modern traffic. The monotony of tending a machine all day, the high tension of a modern business office, or the crowded schedule of a high school student all produce a condition of nervous strain which demands relaxation. As industry, commerce, and education are speeded up, the human mechanism breaks down under long hours, and the working day must be shortened to allow for relaxation in some very different activity. Thus a necessary corollary of our high-speed working day becomes some kind of complete mental relaxation or, in other words, a regular program of recreation.

Modern efficiency has reduced the working day until there is much greater leisure for nearly every one than there used to be when the slow processes of hand industry made a fourteen or sixteen-hour working day necessary to produce a mere subsistence. This leisure is available for an elaborate program of recreation.

Unprecedented facilities are at hand for the enjoyment of this leisure. The touring car, the motion picture, the amusement park, professional and amateur athletics, gymnasia, and public playgrounds make possible a highly enjoyable use of

leisure time. No wonder the American people appear play-mad and pleasure-mad.

PLAY VERSUS AMUSEMENT

But all leisure-time activities are not play. Much of our play is carried on by proxy, lazy people that we are. Rather than play ball ourselves we flock to thronged bleachers to see a few high-salaried professionals make strenuous and serious work out of a great game. Rather than get into the back yard for a good game of tag or leap frog, we sit in a stuffy theater and watch a screen star throw pies, or fall out the window, or wreck an automobile. We want thrills, and thrills we must have, but we take them by proxy under conditions which are wholesome neither physically, morally, nor mentally. We are suffering from "spectatoritis."

One of our major present-day problems from the religious and moral standpoint is the commercialization of public recreation. Years ago Jane Addams called our attention to the fact that our American communities have turned over to the most unscrupulous element in the community the responsibility of furnishing amusement to youth. This is still true in many places. The production and selling of amusement to the American public has become one of the most lucrative and voluminous enterprises in a world of gigantic commercial affairs. While there are evidences of improvement, it must be granted

that public recreation is still a heavy moral and spiritual liability.

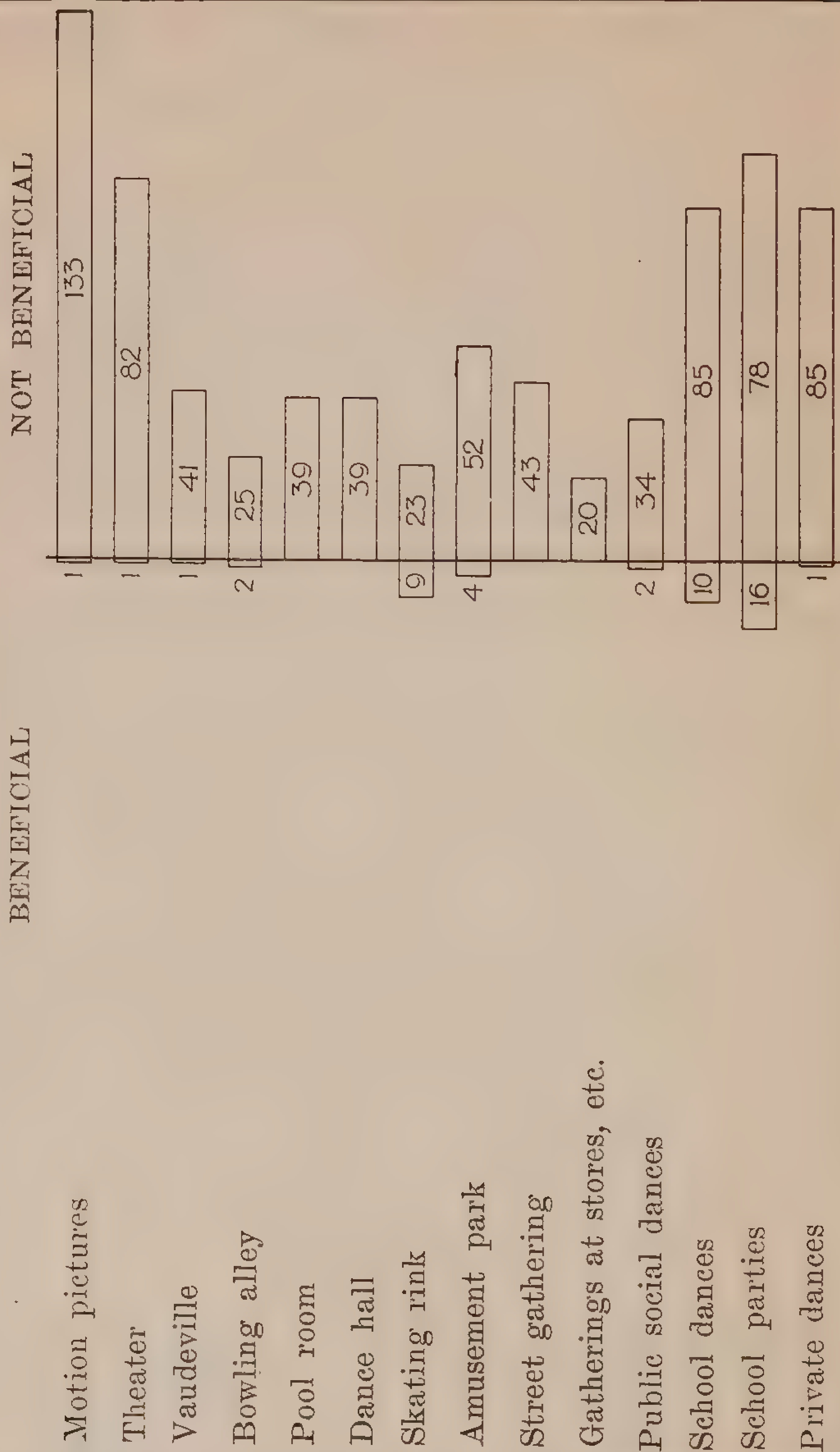
THE MORAL VALUES OF PLAY

The tragedy of the situation becomes still more evident when we weight the moral and spiritual possibilities in a wholesome and adequate play program. Such qualities as self-control, decisive thinking, perseverance, courage, co-operation, loyalty to a team, true sportsmanship, and chivalry are developed in the team play of which young people are so fond if they are properly organized and directed. The activity programs discussed in the last chapter provide opportunity for these qualities to develop. When, through lack of leadership, the young people of a community spend their leisure time in unwholesome recreational activities and in amusements, incalculable spiritual resources are wasted and unmeasured moral hurt is suffered. The only hope is in the increasing number of churches and leaders who are becoming alert to the responsibility of spiritual leadership in this fundamental factor of character development.

THE EVALUATION OF TYPES OF RECREATION BY LEADERS

The 155 surveys report a great variety of recreational agencies as touching the life of the church groups. Each leader was asked to list the agencies which significantly touched the life of his young

EVALUATION OF TYPES OF RECREATIONAL AGENCIES WHICH TOUCH SIGNIFICANTLY THE GROUPS SURVEYED



BENEFICIAL NOT BENEFICIAL

Private social parties	15	77
Automobile parties		54
Camping trips	60	23
Y. M. C. A.	69	12
Y. W. C. A.	29	11
Church gym.	50	8
Interchurch athletics	82	11
Church dramatics	76	6
Church motion pictures	30	4
Church parties	113	15
Church camps	2	
Church dances	1	
Church reading rooms	1	
Gambling den		1
Outdoor athletics	1	

people and to estimate whether or not the general influence were beneficial. The results are shown in tabular form in the Introduction pages, and are shown by graph on pages 128 and 129.

REMEDIES SUGGESTED

In answer to the question, "By what means are you seeking, or would you like to try, to minimize the harmful influence of those recreational agencies which you do not consider beneficial?" The following suggestions were received and are here given in a condensed form:

More church-centered social life, 59.

More church-centered play, 12.

More church-centered athletics, 5.

Let church supervise all recreation, 4.

A more attractive recreational program by the church, 4.

A type of recreational program by the church so high that it will outdo commercial recreation, 10.

Public censorship and control, 7.

Better church equipment, 2.

Church dramatics, 1.

Co-operation of ministers and church leaders with civic and commercial organizations and producers of recreation to secure higher type, 5.

Close theaters and amusement places on Sunday, 2.

More home-centered recreation, 3.

- Home training program for parents, 4.
- Adult training in public opinion, 4.
- Create a taste for better things, 18.
- Prohibit all dancing for young people, 1.
- More early religious training, 1.
- Parent Teachers' Association in both church school and public school, 1.
- More service activities through the church, 2.

Of these 148 suggestions, 102 call for an expansion of the present recreational or activity program of the church. Fifteen call for some kind of attempt to regulate the recreation supplied outside of the church. Nineteen call for a change to be wrought within the young people themselves creating a desire for better recreation. Twelve place responsibility upon the home, the parents, and other adult leaders.

FACILITIES AND THEIR USE

In answer to the question, "Is the recreational and social life of your group provided for by your church fully, in part, or very inadequately?" the following reports were received.

- Provided for fully, 16.
- Provided for only in part, 84.
- Provided for very inadequately, 34.

In answer to the question, "Do the young people take advantage of the provision made by the church fully, only in part, or very little?" the following reports were made:

Take advantage fully, 49.

Take advantage only in part, 77.

Take advantage very little, 4.

The reasons given for not taking full advantage of the provisions made by the church were as follows:

Too much other social life, 9.

Bad home influences, 2.

Non-interest of older members, 1.

Program not attractive enough, 2.

Sexes do not mix well in social program, 1.

A MAJOR PROBLEM

When 155 religious leaders of young people selected for their conspicuous success in their work, report the foregoing general situation with regard to the recreational life of their groups, it is evident that we are facing here one of the major problems in the whole field of religious leadership. Even after the church has worked out an elaborate program, provided equipment, perhaps at enormous expense, and possibly employed a trained and efficient leader of youth, she must still face the spectacle of more or less unsuccessful competition with commercialized amusement of probably demoralizing influence. This is another problem which, when we face its solution we set ourselves the task of fundamentally changing very important aspects of our modern commercial and community life.

Probably at root this is more an educational problem than merely one of administration. Educational solutions take a generation to be accomplished even after they are thoroughly initiated. Even leaders and curriculum makers themselves have not faced this problem as yet in all its gravity. Yet those who propose that we attack this problem by bringing about a change in the young people themselves, and in their parents and home influences are digging at the roots of the matter. After this is thoroughly recognized by leaders generally, and our whole educational program is sufficiently reconstructed to provide for it, at least one additional generation will be required to apply this fundamental solution. In the meantime there are other expedients demanded by the exigencies of the present critical situation.

AN EXPANDED CHURCH PROGRAM

A majority of these leaders, whose programs are already conspicuous for their completeness and efficiency, believe enough in more of the same type of work which they are doing to propose a still more vigorous and extensive recreational program on the part of the church. This means that the church recognizes her responsibility to provide for her youth those leisure-time activities that are not being safely and wholesomely provided by commercial agencies. This raises some questions too grave to be answered categorically here:

In a day of specialization, can the church afford to enter into competition with highly specialized and capitalized commercial agencies for the provision of recreation to the youth of the community?

In a day of specialization of institutions and of functions, should the church specialize in spiritual leadership and inspiration or should she attempt general service to all the needs of the community?

Will the church be more likely to strengthen her position of spiritual leadership and insight by providing an elaborate recreational program, or will she be in danger of jeopardizing it?

With limited funds and resources of leadership, will the church best serve the young life of the community by an expansive service of varied character, or by an intensive service of strictly spiritual character?

Can the narrower intensive program of spiritual culture succeed against the influence of commercialized recreation?

In some communities these questions would be answered one way, and in some in another. Clear thinking should be done on them before the policy of any church is drafted for the next ten or fifteen year period. In general, the present situation probably demands an expanded recreational program on the part of most churches.

DANCING

The perennial problem of dancing must be faced by the modern religious leader. The reports clearly

show that even the most successful leaders of young people admit that their young people, in large numbers, dance. Thirty-nine find their groups influenced by public dance halls. Ninety-five find that school dances touch their groups. Ten of these find them beneficial, probably in most cases as a favorable substitute for public dances. One church leader uses dancing as a church-supervised recreation. Each leader must determine whether he can afford to put his stamp of approval upon a type of recreation which has long been considered as somehow inconsistent with the religious life, in order to save his young people from going out from under the supervision of the church to secure what they are determined to have. Our own generation will probably see the church ban largely removed from dancing as such, whether for good or for ill only time will tell.

THE PROBLEM OF KEEPING UP THE QUALITY

. This brings up the whole problem of keeping up the beneficial quality of church-supervised recreation. As the above tabulation will show, not all such play is at present rated as beneficial even by those who supervise it. Just because a party or camping trip is under church auspices does not necessarily sanctify it. The successful leader must be a continuous student of play and ever on the alert to improve the moral and educational values of the kind of play provided.

THE PROBLEM OF FACILITIES

Recreational facilities are expensive. Few churches have all which they could desire. A small proportion even of successful leaders feel that their needs are adequately provided for. Yet a more serious problem than the mere financial one of providing material equipment is that of making a maximum use of these facilities when they are provided. The above tabulation shows that in many cases the problem has just begun when the new plant is complete and ready for occupancy. Young people have yet to be educated to take full advantage of what the church has provided.

A CHURCH OR A COMMUNITY RESPONSIBILITY?

When a church prepares to provide an elaborate recreational program¹ for the youth of a community, her leaders need to face very frankly and definitely the motives which are prompting them. Many a church has built a gymnasium or a swimming pool as a bait for youth, thinking thereby to entice many into the whole program of the church. Such leaders have usually been disappointed. Youth is not easily deceived. Many a one has swallowed the bait but spit out the hook. Denominational or congregational advantage is not an adequate motive for an elaborate recreational program. Because much of what the church has done has been from this stand-

¹Cope, H. F., *Religious Education in the Church*.

point rather than from that of the community as a whole, young life has suffered. If all the churches of a community would forget denominational advantage and pool their material, moral, and spiritual resources in a great community recreational program, there need be little opportunity for commercial interests to corrupt the youth of that community. No one church, unless it be alone in the community, is responsible for all of that community's play life. It is responsible for seeing that the need is met in the most efficient and unifying manner possible. When all church programs become youth-centered rather than institution-centered, the community recreation problem will be a long way toward solution.

DEMORALIZING READING

A problem of increasing acuteness is that of the salacious and highly sensational magazine. The sex appeal here is, if anything, more glaring and and debasing than in the worst type of motion pictures and vaudeville. Youth is more likely to read these corrupting and misleading dregs of literature secretly than to attend places of equal corruption. An examination of typical news stands will reveal the character of many favorites with youth.

If the community would prosecute a milk dealer who sold impure milk, or a druggist who adulterated his wares, what should it do to the vendor of this type of literary poison? Leaders of youth

are responsible for knowing the types of reading which their boys and girls are doing, and for safeguarding this type of recreation as any other. Only united community action will suffice in this case. In fact, the whole task of purifying and safeguarding leisure-time activities is one too great for divided effort.

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SURVEY

Make a list of all recreational agencies or activities which touch each member of the group being studied.

Estimate the religious and moral value of each, whether positive or negative, and the degree.

Note any unmet needs for recreation.

Make out recommendations for an adequate and wholesome recreational program for the group. The recommendations brought in by the three sections may be developed into a community play program. Prepare to concentrate effort to remove unwholesome recreational agencies.

CHAPTER VIII

A CORRELATED CHURCH PROGRAM

WHAT IS CORRELATION?

While this term¹ in its traditional technical sense is passing out of educational terminology, it is a useful term for our purpose if we use it with clearly defined meaning. In primitive life there is no problem of educational correlation. Life and learning are identified in the unified experience of the child through participating in the activities of the tribe. When education becomes formal and is allocated to a special institution, the school, learning may become detached from life experiences as a whole. Correlation will then mean identifying them once more, either by bringing life situations and experiences into the school, or, better still, by taking the school out into actual life itself. This kind of correlation we will always need.

When the school becomes separate from life as a whole and centers its attention upon certain bodies of knowledge which it is responsible for putting into the life of the young, correlation comes to mean the systematization of these bodies of knowledge through a continuous cross-reference relationship among them. This is the correlation of subject-

¹"The Meaning of Correlation," *The Church School*, October, 1923.

matter. It means that if the reading lesson is about a horse, the spelling lesson, the writing lesson, the drawing lesson, the arithmetic lesson, the geography lesson, and the grammar lesson must also be about the horse. Such correlation is frequently carried to ridiculous lengths of forced artificiality.

It is not subject-matter, but the experience of the child, which is central in the educational process. That experience is enriched through on-going activities. Correlation means, then, that his activities, both in school and out, shall be so organized as to insure a continuous, progressive, unified experience. Modern education finds the basis of correlation, therefore, in the experience of the individual and the group.

Since religion² is essentially an organizing and unifying factor in experience, its very nature being to revalue all values and to organize them into "one fundamental meaning and worth of life," then the responsibility for complete correlation rests heavily upon religious education. However, we find religious education organized and administered to-day through a multiplicity of agencies often bearing little relation one to the other except within the experience of the learner. If this experience is itself to be continuous and unified, these agencies must be brought into a recognition of the part to be played by one another in the process. Their functions and approaches to the life of the individ-

²Coe, George A., *The Psychology of Religion*.

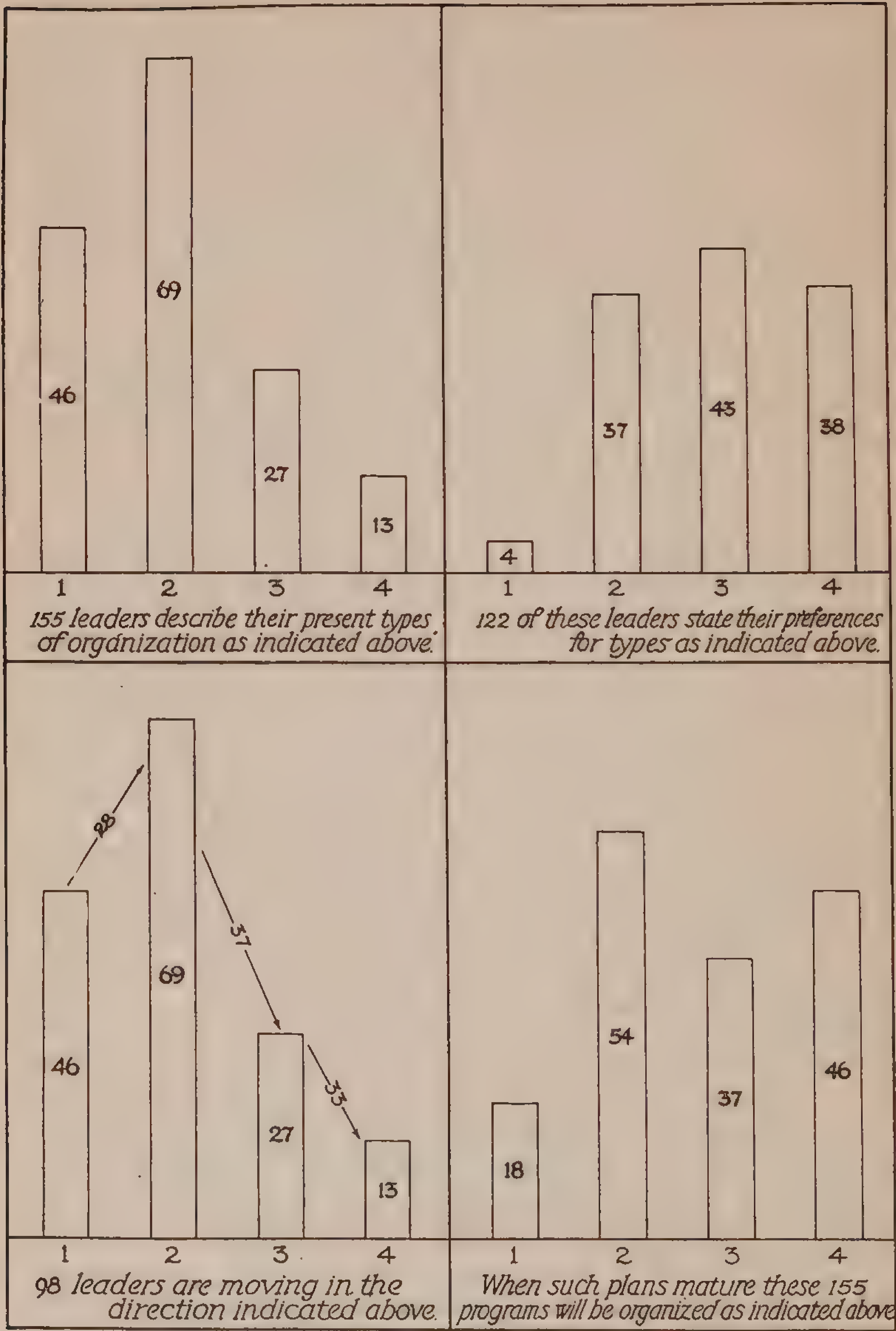
ual must be so related as to insure wholeness and symmetry of development. Our use of the term correlation means, therefore, such unification or inter-relatedness of all the agencies of religious education as shall make for a unified religious experience, and a complete identification of this experience with life as a whole.

We reiterate here, therefore, the point of view stated at the beginning. We take our stand with the individual and the group, and with the needs of the community as a whole, rather than with the interests and welfare of any institution. We look upon institutions and programs purely as resources upon which to draw in meeting community needs and enriching individual experiences. Any program or institution which has such a contribution to make shall be valued and perpetuated unless the same contribution can better be made by some other institution or program. Resources of personnel, or loyalty, and of experimentation are, however, probably too limited to admit of any wholesale scraping of programs or institutions.

THE TENDENCY TOWARD CORRELATION

There are four general types of relationship which may exist among the church-centered agencies of a given congregation.

1. The agencies may work independently as to officers, supervision, policies, and programs.



2. They may be co-ordinated through representatives upon an overhead official body.

3. They may be thoroughly unified under one set of officers who administer the various traditional functions through committees, the old names and overhead relationships being still retained to some extent.

4. The functions usually carried out by a multiplicity of agencies may be discharged by a unified organization which works through departments.

The 155 situations surveyed are at present organized with regard to the four types above as follows:

Type 1, 46

Type 3, 27

Type 2, 69

Type 4, 13

These leaders evaluate the various types as to their efficiency as follows:

Type 1 most efficient, 4.

Type 2 most efficient, 37.

Type 3 most efficient, 43.

Type 4 most efficient, 38.

No evaluation made, 33.

The tendencies or directions toward which these leaders are moving in their work with regard to organizations are as follows, the number moving from a less unified type of organization toward each type being indicated:

Moving toward Type 2, 28.

Moving toward Type 3, 37.

Moving toward Type 4, 33.

Not reporting any change under way, 37.

With approximately two-thirds of these leaders moving in the direction of greater unification of agencies, it is evident that we are in the midst of a decided tendency toward correlation.

WHY THE CHURCH SCHOOL IS CENTRAL

With this process under way it is evident that some organization must be taking the initiative in many cases, and that the core or center around which the process will polarize should be appearing. There are several reasons why this organizing center is logically the church school.

In the first place, the church school gets the child first. The earliest contact with church life is through this medium. Secondly, the church school is the only agency which deals with every age. The Boy Scouts, the Women's Missionary Society, the Junior Band or League, deal with a particular age only. The church school offers a continuous program throughout life. Again, the position of the church in the community as to its prestige, its community-wide reach, and its resources of loyalty is second to that of no other institution.

Finally, the church offers to the program³ of religious education three indispensable resources unequalled by any other type of institution: equipment, stable, dependable financial support, and quali-

³Silcox, C. E., "Correlation in the Local Church," *The Church School*, October, 1923.

fied leadership. By and large, the church as such or people trained and inspired by the church, supply these resources. Even so, the task is so great that the church must recognize and welcome the resources of experience, program materials, personal leadership, and community good-will which all other agencies have to contribute.

YOUNG PEOPLE'S SOCIETIES

This "youth movement" within the church during the past two generations has contributed incalculable values in leadership training, an adapted program of activity and social participation, interdenominational fellowship, deepened devotional life, and practical experience in service. About it still center strong loyalties.

The Christian Endeavor curriculum at present seems generally to be entirely unrelated to the church-school curriculum, and in many cases to the interests and activities of present-day youth, as noted in chapter ii. However, denominational leaders of young people have been invited to participate in preparing these program topics and there is hope that they may become more vital and concrete as well as closely related to the church-school curriculum. The overhead relationships would be much simplified if the national overhead organization were unified, or at least correlated with the International Council of Religious Education. The tendency of local young people's leaders and organiza-

tions to develop their own courses and programs in the interests of unification and vitality is a warning that closer overhead relationships must be established. In the denominational young people's movements this problem of overhead unification is less difficult, though it is not yet solved. The approach is through experimentation in local fields and sympathetic, co-operative relationships among overheads. Any leader of youth may make a valuable contribution to the solution of this whole problem by careful experimentation in his local field.

MISSION CIRCLES AND CLUBS

The mission study movement⁴ is undergoing a transition from its original emphasis upon promotional and financial interests to genuinely educational objectives. Educational processes are slow. Until they have produced a conscience on missionary giving, and a general sense of stewardship, the missionary program of the denominations must be tided over by emphasis that still rests upon money raising. As rapidly as possible both local and national programs should make the shift to the purely educational basis.

This will make possible a complete integration of missionary education with the regular course of study. It will make available as an essential part of that course of study the carrying on of missionary

⁴Gates, Herbert W., "Agencies for Missionary Education," *The Church School*, October, 1923.

enterprises of service, related both to the local and to the more distant needs. In fact, the curriculum of the future will have as its core certain on-going activities of Christian service and ethical relationships. The missionary program of the church will supply an indispensable and considerable part of this core of activity and service as the very medium through which religious education goes forward. Without sacrificing personal leadership, or valuable sources of program building, or loyalty to and support of the larger missionary enterprises of the communion, the old agencies will gradually be merged into the total program of the church school as a fundamental phase of its activity. This will greatly expand the constituency and the effectiveness of mission study.

LEADERSHIP TRAINING

The educational program of the church must be self-sustaining as to leadership. This calls for a leadership training program as a part of the regular church school work. Elective teacher training courses should be provided in the Senior and Young People's Departments into which carefully selected prospective teachers are drawn as individuals set apart by the church to the teaching ministry. The very highest type of teacher available should be in charge of this class. Full advantage should be taken of community training schools and the local class work integrated with their work. Summer conferences should be planned as a part of this

comprehensive training program and should specialize on advanced types of work difficult to offer in the local class. As rapidly as the church school makes this training available, the standards for the qualification of teachers and leaders should be raised.

ACTIVITY PROGRAMS

While the Canadian plan is exceedingly attractive on account of its close relation to the church school, both in local program and in overhead organization, the resources of the several programs being used in United States churches are too valuable to be abandoned for an entirely new program. These movements will in time become more closely related to the International Council of Religious Education. The local church is responsible for supplying leadership and supervision for those programs and in this manner can closely integrate them with its general program.

WEEK-DAY RELIGIOUS EDUCATION

The chief burden of instruction in religious education in the future will likely be carried on by week-day classes related to the public school system, and departments of religious education related to, or a part of colleges and universities. This will necessitate special additional provision for those young people who are not in school.

The week-day program should develop on an interdenominational basis so far as Protestant

churches are concerned. This will make possible greater efficiency in the use of equipment and teachers, closer grading of pupils, more nearly universal enrollment of pupils, and a better community spirit among religious groups.

The Sunday church-school program will still provide adequate opportunity for desired communal teaching, promotional interests, and loyalty. An integrated curriculum is already under process of construction under the supervision of the International Curriculum Committee. The relation of the church to the week-day program should be maintained through the educational committee which also has charge of the Sunday church school. The closest integration possible of the programs, curricula, and leadership will be provided through the functioning of this committee, although the situation will be somewhat complex until the new integrated curriculum is available and in general use.

EXPERIMENTATION IN THE CORRELATION OF AGENCIES

It is evident from the survey as reported above that much experimentation in the direction of correlation of agencies is under way. That is, as it should be, largely local. However, the communal leadership of several communions is offering definite aid and suggestive modes of procedure for undertaking this in the local field.

The Department of Religious Education of the American Baptist Publication Society, The Depart-

ment of Missionary Education of the Board of Education of that communion, and the Baptist Young People's Union of America have jointly issued "The Christian Life Program," providing work manuals for the correlation of the Sunday-school departments, the young people's societies, and the World Wide Guild (missionary) in an integrated program.

The Board of Christian Education, the Board of Foreign Missions, and the Board of National Missions of the Presbyterian Church in the U. S. A. have, through their respective Young People's departments, issued "The Presbyterian Program for Young People," which provides an attractive and comprehensive program consisting of instruction, worship, service, and social and recreational activities. These elements are all organized around a theme for the year. The folder announcing this program says, "There will no longer be the independent and confusing approaches to young people by various agencies within the church."

The departments of Religious Education and of Missionary Education of the United Christian Missionary Society (Disciples of Christ) have been combined. The Directors of Young People's work have issued a proposed plan for "The Young People's Department of Church Life" in which the four interests of instruction in the Sunday school, the activities of the Christian Endeavor Societies, the mission study program, and the social and service

activities are all unified under one organization and administered as departments.

Experimentation is under way and plans being laid for similar communion-wide programs in other denominations. Those leaders who supplied the data of the survey forwarded many folders and leaflets setting forth local programs in which the various interests were correlated. The problem of the multiplicity of agencies is thus being widely and intelligently faced.

In May, 1923, a Conference on the Correlation of Programs in Religious Education was held at Forest Hills, Long Island, under the auspices of the Federal Council of Churches of Christ. The scope of the Conference was restricted to programs designed for boys and girls between the ages of twelve and seventeen years. Official representatives of all the principal agencies were present. The distinctive contribution of each agency was presented. The problem of correlation was discussed. The whole program was characterized by a sincere and unselfish desire to discover the best possible solution. The Conference was fully reported in *The Church School* for October, 1923, which has been an important source for the foregoing discussion.

The objectives of this Conference are being approached and carried forward by a representative commission. The method of procedure is to study and evaluate the specific contribution which each agency is qualified to make to typical situations

calling for religious guidance in the life of individuals or groups. It is assumed that the problem of correlation must be attacked both locally and in national overhead organizations.

COMMUNITY ADAPTATION

No two communities, and no two congregations are exactly alike. Overhead programs have frequently been too rigid to permit of the needed local adaptation. While this transition to a more efficient and unified local organization is under way, leaders must keep constantly in mind the fact that the needs of the local community and of individuals are to be considered as far more fundamental than any national type of program. There should be much opportunity for local initiative. Overhead organizations should be a source of suggestive materials and plans, setting up certain worthy ideals. They should be media for the exchange of experiences. As far as local leadership is adequate and trained, however, it should be given large freedom for the expression of originality and initiative. It is only because local leadership is unqualified to construct its own program that national programs are needed. As far as possible the effort should be to stimulate and develop peculiarities and local adaptations rather than to crush them.

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SURVEY

On the basis of the facts gathered thus far, work out a completely correlated plan of organization for your whole Young People's Division, carefully adapting the program to the needs of each department or age group.

Propose this to your young people and, if you can enlist their enthusiastic support, and the co-operation of the supervisors of the church school and other authorities, try to put your plan into operation.

CHAPTER IX

THE RELATION OF VARIOUS AGENCIES TO A UNIFIED PROGRAM

WHAT SHOULD BE EXPECTED OF THE HOME?

The church cannot carry an adequate religious-educational program alone. An indispensable part must be carried by the home, reconstructed into a Christian and democratic community, and co-operating fully with the church. This means more than that parents shall "go and take their children" rather than merely "sending them to Sunday school." It means that some phases of the home life shall be organized around activities and enterprises which are being carried forward under the leadership of the church. "Home work and lesson preparation" prescribed by the church-school teacher will need to be adapted to this purpose. Parental attitudes must always stimulate loyalty to and confidence in the church, its program, and its leadership. Negative criticisms should always be made to proper church officials, never to children.

The home is responsible to the early adolescent for simple, straight-forward, pure-minded sex instruction. Church leaders may be asked for help and advice in this, but the fundamental responsibility is parental. The early adolescent rightly

expects of the home a clearly defined sphere of activity in which his own initiative¹ is to be practiced; also a sphere in which his his own judgment is final and his personal responsibility is complete. Only so can his religious ideals find adequate testing and his emerging personality the requisite freedom for growth. He has a right to be taken seriously in suggestions which he makes regarding family life and plans. He should find expression for ideals of service by being expected to render regular personal service to the life and welfare of the family in a manner adapted to his abilities. Some of his pleasure should be through recreational activities in which the whole family participates.

The middle adolescent should find exemplified by his parents such ideals of sex equality that, if a boy, he will develop ideals of a single standard of morality, of equal rights and privileges in social and domestic life, and a fine sense and practice of the chivalry due womanhood because of her inherent worth and fineness of personality. If a girl, she will realize the additional responsibility which sex equality of privileges places upon her to conserve and contribute to society those qualities of life which are essentially feminine. She will also realize the additional economic and educational responsibility due to equal opportunity. The home should grant gradually increasing freedom and initiative

¹Coe, George A., *A Social Theory of Religious Education*. chapter xv.

to the youth, realizing that higher education or vocational activity will likely partially sever home ties toward the close of this period. Authority should give way to complete freedom with counsel.

The later adolescent will be finally severing his relationship with the home of his parents and establishing one of his own. To it will be brought largely those patterns of home life and ideals which his own parents gave him. If the home has done its full duty earlier it can afford to trust the result without much further guidance. If it has failed earlier, this period is too late for serious interference with the plans and prospects leading to another domestic experiment.

Obviously, the home bears a large responsibility in supplementing and supporting the religious-educational program of the church for adolescents. This demands an unprecedented program of parent training.

WHAT SHOULD BE EXPECTED OF THE HIGH SCHOOL?

An aim consisting of mere knowledge or occupational skill is clearly altogether inadequate for our public educational system. It must enrich life, guide the whole of experience, and help to control conduct. In this larger function religion plays an indispensable part. So clear has this become that public educators are as much alarmed about the secularization of American education as are church leaders. Some even advocate the incorporation of

the religious factor in the curriculum, ignoring denominational differences. While this is being tried out in several places, it will not be possible as a solution in a majority of our heterogeneous communities.

Some well-meaning and enthusiastic church leaders seek legislation to require the reading of the Bible in the public school as a solution. This is a questionable move, since mere reading of the Bible is not necessarily religious education. It may be done with such an unwise choice of materials and in such a perfunctory manner that its effect will be harmful. It still violates the religious independence of such religious bodies as the Jews (unless restricted to the Old Testament). No one version is acceptable to all Christian bodies. Of course, the Bible should be available for study as literature, but this likewise is not necessarily religious education. The problem cannot be solved in any such cheap and easy way as mere daily reading in school. The responsibility for religious education in America rests squarely upon the church.

However, the public high school does have important resources for the task, which, if fully developed and used, will powerfully augment the more clearly defined program of the church. The school has a definite moral purpose. Its social relations between student and student, and between student and teacher have possibilities of high spiritual value. Such subjects as the social sciences and literature

yield rich religious possibilities. Athletics, dramatics, and play are character builders. The deep religious meaning of vocation is involved in vocational guidance and training. Direct ethical teaching is also possible.

In developing its program of religious education, therefore, the church has a right to expect hearty co-operation from the school. This will take the form of definite moral instruction and idealism, of a spiritual interpretation of life, of stress upon the religious element whenever it is encountered in the regular courses, of high personal character and a definite Christian attitude on the part of teachers, and of a friendly attitude toward religion and the church at all times. Christian teachers may and should be expected to be leaders in the local church schools of their respective communions. Since our American system of education denies them the right to use their teaching talents for definite religious education in the high school, certainly they ought not, by their own choice, to deny to the youth of the community the service of those talents through the church school on Sunday.

Furthermore, the church has a right to expect recognition by academic credit on the part of the school for religious-educational courses which thoroughly merit it and when such credit is desired. Seventeen of the 155 leaders reporting receive academic recognition for the work which their church schools are doing. One of these believes that

his work does not merit this credit. Forty-three others think that all or a part of their work merits academic credit and that it should be given. One believes that his work merits credit, but he does not desire that it be put on this basis. Nineteen, whose work is not up to academic requirements, believe that if it were, credit should be given. There is a decided tendency toward this academic relationship between the work of the church school and that of the high school.

Finally, since the high school has the student for such a large part of his time during the week, the church school has a right to ask for a limited amount of this time in order that courses in religious education may be as closely as possible integrated into his regular schedule. In asking for this time the church is, of course, responsible for making a genuinely educational use of it. In these many and important ways the church may expect the high school to become a decided asset in the religious-educational program.

WHAT SHOULD BE EXPECTED OF THE COLLEGE?

While the church-supported colleges are a distinct asset to the total program of the church, they are not at present yielding the returns that the church has a right to expect.² Most of them have settled down to a more or less unsuccessful competition with state schools in equipment, teaching

²Coe, George A., *What Ails Our Youth*, chapter iv.

staff, and courses of study. The strictly religious element has been crowded to the fringe of the schedule, consisting merely of daily religious exercises and a biblical department in which few, except those preparing for professional religious vocations, are enrolled. A religious "atmosphere" is maintained, but it is frequently so thin that many students lose rather than gain an interest in church life and religious service during their college careers.

The church college needs to give up hope of competing with tax-supported schools in the breadth of their curricula, and the adequacy of their equipment for professional and technical training. It should rather find a field distinct from theirs in its emphasis upon religion in the curriculum, in the religious point of view from which all courses are approached, and in its professional training for religious leadership. By narrowing its field and intensifying its work it will assure a permanent place for itself in our educational system.

The relation of the tax-supported college or university to the religious-educational program is much the same as that of the high school. It has all of the same resources, and the church has a right to expect the same degree of co-operation. From the church's standpoint the problem is different since the students are away from home and concentrated in an unusual type of community. The majority of these students are church members. When they go to college the home church can serve them little fur-

ther. Their religious needs must largely be met by the church of their own communion which is located nearest the university. These students are non-producers, many of them being in school at great financial sacrifice. They are almost no financial asset to the local church which, however, is responsible for their spiritual guidance and leadership. This church must employ a high salaried minister who compares favorably in scholarship and personality with university professors. It must have equipment comparable with university buildings and furnishings. Only so can it make an effective appeal to these young people. To make such provision involves a staggering budget toward which students make but little contribution. Therefore, every church should provide in its local budget a fund from which it will contribute each year to the church which is caring for the needs of its members who are away in college. This should not be less than ten dollars per member per year and ought to be as much as twenty-five. Only so can the church follow its young people away to college and help its sister church care for them adequately.

Departments of religious education, schools of religion, or foundations for religious teaching are being established at many universities by the churches. These bear the same relation to the university that week-day religious education bears to the public school. Such work likewise demands support from all the churches of the territory from

which its students come. The church has a right to expect the full co-operation of the university when she has made adequate provision to take advantage of it in these ways. The academic work carried on by the foundations or departments should be inter-denominational for the same reasons that week-day religious education should be. The communal contacts and interests may be conserved by the program of the local church which ministers to students.

WHAT SHOULD BE EXPECTED OF BUSINESS AND INDUSTRY?

It has already been made clear that the educational process of character development and religious growth is not restricted to the church, the school, and the home relationships. Every phase of community life plays its part. During the earlier years spent in industry or business, the influence of these new and wider relationships is probably the dominant factor in the life of the adolescent. Going to work sometimes brings about marvelous transformations in the boy or girl, and usually not for the better. If the church is to have the assurance of lasting results from her own work she must make sure that it is not brought to naught or shut up within a compartment of life by the influence of an un-Christian industrial system.

Can we afford to allow youth to get its fundamental conceptions of organized society from the

human relationships in the industries characteristic of our various communities? Can we afford to allow young life to be moulded by the business ethics of the stores and shops in a typical town? Can the church afford to allow her boys and girls to be immersed in the materialism, the class strife, and the selfishness of modern industry? Shall the church and the home and the school in a Christian community yield up a life, carefully nurtured through childhood and early adolescence, to an economic order that reverses the ideals of Jesus?

If we can no longer tolerate the compartmentalized life in which religion is tightly partitioned off from ethics, then we can no longer tolerate the compartmentalized community or social order in which religion is tightly partitioned off from its legitimate and necessary fields of action: industry, business, and politics.

The church must take an active vocational interest in her young people. She must guide them into right choices of life work. Then she must know that the various fields of endeavor are open to Christian practices. The church has a right to expect that the activities by which men render service to their fellow-men and thereby earn their own livelihood, shall tend to confirm and illustrate the ideals which she teaches, rather than to violate and destroy them. Therefore, the church has a tremendous stake in the whole industrial situation. Her hope lies in providing business and industrial

situations which will prove the saneness and workableness of the ideals of Jesus in all phases of human life.

Already many worthy experiments are under way, testing the application of Christian principles to factories and shops. Every community should supply such situations into which the church could lead her young people to put into practice the ideals which they have learned in a narrower field of action. Church leaders should be vitally interested in developing such enterprises as a necessary extension of their own educational systems. Only so will the ideals of Jesus permeate all relationships and make real his dream of the Kingdom of God.

WHAT SHOULD BE EXPECTED OF RECREATIONAL AGENCIES?

Recreation is a problem similar to industry and business, a powerful factor in the life of adolescents and yet one which at present is largely un-Christian in ideals and spirit, and derogatory to the whole program of the church. Many churches are making a heroic effort to supply with a wholesome influence all the needed recreation for their own groups. It is impossible to shut out the influence of the other kinds, and these programs reach only a portion of the community, as a rule.

As in industry, the method here must be experimental and educational with the hope that ultimately a higher type of recreation may become uni-

versal, due to higher general ideals. In this the local church should co-operate with all other wholesome agencies, such as the Y. M. C. A., in the development of a community-wide program of Christian recreation. The church should never duplicate the provision made by another agency. A large church in Los Angeles displays a sign to this effect, "This church carries on its recreational program in the Y. M. C. A. nearby." Here is an ideal co-ordination of effort, the church supplying finances and the Y. M. C. A. giving equipment and service.

The combined influence of the churches of the community should be used in supporting and promoting wholesome recreational facilities and in eliminating or improving others. If the church people of a town would stand together on this matter for the sake of the young life, their influence would be decisive in determining the quality in many cases. Only a decided community spirit fostered by co-operating churches is adequate to safeguard the leisure activities of youth. Without capitalizing the tremendous forces of recreation for spiritual purposes the church must always suffer partial defeat in her high aims.

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What Ails Our Youth, chapter iv.

SURVEY

Work out a plan for bringing into proper relation with your unified program for young people, all the other agencies which touch their lives. To do this you will need a long-time policy, as it cannot be accomplished at once. As a step in this long-time policy, you will need a short-time policy upon which you can go to work at once. Enlist the co-operation of the young people themselves in this whole enterprise.

CHAPTER X

THE RESPONSIBILITY OF THE CHURCH

WHAT THE COMMUNITY HAS A RIGHT TO EXPECT OF THE CHURCH

The one institution in the community whose specific and sole function is spiritual, is the church.¹ Whether or not the tide of moral and spiritual life in the community is steadily rising is the concern of the church more than of any other agency. In addition to the service which it renders to its own special constituency, the church has certain community obligations and relationships which it cannot afford to ignore, since even its own constituency is immersed in the life of the whole community and is affected thereby.

The church should be a unifying force in community life. Whatever social, or occupational, or racial cleavages there may be, the church should be a creator of sympathy, of understanding, and of mutual good-will. Community life is a laboratory of Christian ethics for the young. Their experiences should be as unprejudiced as scientific laboratory experiments. Unfortunately, the church is sadly disqualified to measure up to this responsibility. Denominational churches are a divisive fac-

¹Athearn, W. S., *The Organization and Administration of the Church School*, p. 262.

tor in community life more frequently than a unifying one. As the church looks about upon other agencies in need of transformation in order to discharge their full religious-educational responsibility, she must first prepare for drastic changes from within.

Denominationalism will not die, at least for some generations. The various churches of a community, however, may so co-ordinate their efforts that their divisive influence will be largely neutralized by strong bonds of united effort and activity. Week-day religious education, community recreational programs, united efforts to Christianize industry and business, combined action against forces that menace youth, are ready bases for such a unifying influence.

The church should glory in its privileges of supplying Christian leadership for every agency which touches youth. Rather than bemoaning the fact that prominent Christian laymen are so busy about community affairs that their own church duties are occasionally neglected, their brethren should rejoice in the wider ranges of influence which the church is thus able to exert. In the degree to which the leadership of luncheon clubs, lodges, athletic clubs, social clubs, and informal groups is supplied by the best and most spiritual churchmen, the church is projecting its spirit and ideals into the whole community life. The community has a right to expect such leadership from the church.

The community should look to the church for a community-wide religious-educational program, so thoroughly unified in itself that it is efficient, so well manned and equipped that it compares favorably with the public school program, and yet so related to the various churches that their own strength and vigor is conserved.

The community has a right to expect that churches will not only work with one another in unifying and needed enterprises, but that they will work likewise with such other agencies as the work of the Y. M. C. A. in its efforts to serve certain groups. This can best be done through a community Council of Religious Education or a Church Federation in which all agencies are represented. The functions of each should be clearly defined and responsibility accepted for these and these alone. In this allocation of functions every need of the community should be cared for, and there should be no duplication of agencies or efforts.

The whole program can best be administered under a Community Director of Religious Education whose expert counsel will be available for all agencies. Such a co-ordination of work in most communities will mean the expansion of the program of all agencies rather than the elimination of any. The important thing is that no needs remain unprovided for.

WHAT THE HOME HAS A RIGHT TO EXPECT OF THE CHURCH

The home has a right to expect the church to stand as a bulwark against every force which tends to destroy home life. This will include unwholesome recreation, salacious literature, wrong industrial conditions, poverty, and legal maladministration. The church should be the champion of every home-building and stabilizing influence such as right economic conditions, domestic recreation and fellowship, and better marriage and divorce laws.

The church should be continually providing motivation, guidance, and ideals for home making and home life. This involves an elaborate program of training for parents. But since the training should come early in life before the responsibilities of a home are assumed, it is a part of the educational task of the church with adolescents. In fact, the most effective manner in which the church can serve the interests of the home is through such teaching and leadership of young people.

WHAT THE EARLY ADOLESCENT HAS A RIGHT TO EXPECT OF THE CHURCH

The first great need of the early adolescent is for leadership. His ideals are being formed for life. They are largely embodied in persons; hence his love of biography. The most effective embodiment of them is in the life and character of a Christian

leader whom he admires. There they become concrete and personal. If the church brings him into contact at this time with such leadership, it has performed an inestimable service.

The Intermediate boy or girl is active. Much of this activity is experimental. It cannot yet be trusted to go unguided. The second great service which the church can give is a supervised activity program which is both recreational and positive in its moral and spiritual outcome. It should involve real service as well as fun. It should relate to mental, social, and spiritual as well as physical growth. Such a program is that of the Canadian Girls in Training or the Boy Scouts when integrated with the religious program of the church school.

WHAT THE MIDDLE ADOLESCENT HAS A RIGHT TO EXPECT OF THE CHURCH

There is no more thoroughly religious concern than the stewardship of life, of talents, of service. Vocational guidance is one of the supreme needs of the middle adolescent. Industry and business and the professions will only be Christianized by men who have entered them with motives as high and religious as those which call men to the ministry or send them forth to the mission field. It is well-nigh as heroic a challenge to stand upon the frontier of a continent of industry which is just being explored as a possible field of Christian propaganda as to stand upon the frontiers of Tibet or Afghanistan

with the same purpose. Middle adolescence is the time of high idealism. The venture of extending the ideals of Jesus over great new sections of life will make an appeal then which will put religious meaning into every day's work in later life. It is the church's high privilege to supply this appeal.

The Senior needs educational guidance. It is surprising how few church leaders take an active interest in sending their young people to the right college and helping them to plan their courses. Yet these leaders who have such intimate and long-standing acquaintance with their young people are eminently qualified to give such help.

The Senior has strong social interests. Under no auspices can he meet his friends of the opposite sex, develop those lasting friendships that transform life itself, and find the partner of his life better than under those of the church. He has a right to expect the church to offer him wholesome social life under Christian influences.

Middle adolescence has sometimes been called the "storm and stress" period. Fundamental intellectual readjustments must be made during this period if spiritual disaster is to be prevented. The religious ideas and concepts of childhood will be outgrown as were childhood's clothes. An attitude toward the Bible, toward Christian doctrine, and toward the church which will stand the searching and critical analysis of college thinking, or the negating influence of industrial and business con-

tacts, must be gained now. Otherwise, when vast new fields of knowledge and interests open up to the young woman or young man, the little God of childhood will be "lost among the stars." The church school is responsible for supplying him with a working faith which will take him through college and be a steadying force rather than a disturbing nuisance.

WHAT THE LATER ADOLESCENT HAS A RIGHT TO EXPECT OF THE CHURCH

The later adolescent must think his world together, work out his general philosophy of life, and generally get his bearings for critical judgment and independent thinking. In this whole process he needs the guidance of an expert religious leader to help him so organize his Christian beliefs in relation to life as a whole that his life will not become compartmentalized. Religion must be the valuing, purposing, unifying, idealizing factor in all his life rather than to be shut up within some narrow section. The church is responsible for supplying him with this leadership and help.

He must be given Christian ideals in setting up a home. It is not primarily by changing the legal status of marriage, or by marriage and divorce reform laws that the home is to be stabilized and safeguarded. It is rather to be undergirded by a strong religious idealism, with social motives and purposes if it is to be perpetuated and redeemed

from the present instability. While his own home must set him the example, the ultimate source of these higher ideals is in the religion of Jesus. Here is a prime responsibility of the church.

The later adolescent is finding his place in the world's work. The attitude and motives which he carries with him during these earlier years will determine the set of a lifetime in all probability. He has a right to expect the guidance and inspiration of the church in making them what they should be if our great world of industry and business is to be redeemed and made educational and constructive for human welfare.

He is settling into the community life in which he may spend many years. He is likely beginning life in a new congregation where his life work has brought him. New social contacts are being made. The last plastic years of youth are passing and maturity with its power and stability is upon him. He has a right to expect the church to guide him in these new relationships if his life is really to count for the Kingdom.

The full rights of citizenship are now his to use or to disregard. The church may hold before him ideals of Christian citizenship which will give these privileges a religious meaning and vest them with sacred obligations.

His period of training in the church school is closing. Not that he will cease to learn and grow,

but that he is now ready to become himself a leader. He has a right to expect the church to lay her hands of ordination upon his head and lead him forth to serve in that place for which she has best trained him. He has a right to expect that she will have made a place for him in her program which will be worthy of the strong energies and the devoted consecration which he will bring. He himself is now ready to meet the supreme need.

After all, this supreme need is not for more agencies or programs or plans. The crying need is for better prepared men and women. Of the 255 specific problems mentioned by the leaders reporting on this survey, 125 dealt with the problem of adult leadership. They who are training to be leaders of youth, if they do the task well, are preparing to meet the fundamental need.

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SURVEY

Test out your reconstructed program by the standards set in this chapter. Make a place in your long-time policy to accomplish each require-

ment of the standards. Review your entire enterprise and estimate its value in the results beginning to appear in the life of your young people. Of course, you will not expect sudden results, since educational processes are slow. However, see that you are moving in the direction of results.

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